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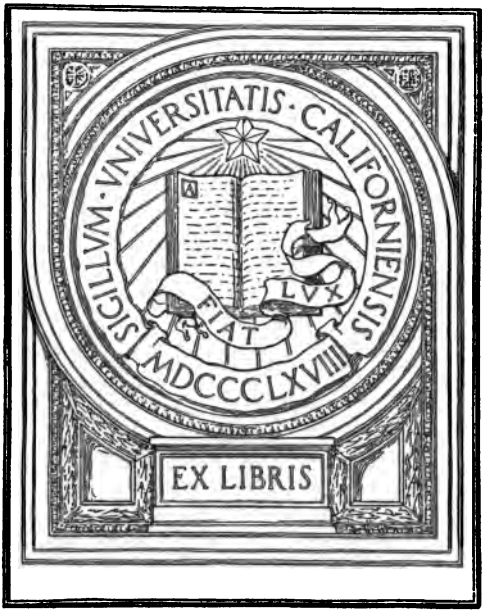

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CORRESPONDENCE SCHOOL
FOR RELIGIOUS SCHOOL TEACHERS

Conducted by

The Jewish Chautauqua Society

Methods of Teaching

Primary Grades

Course B

BY ELLA JACOBS

PHILADELPHIA, PA

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PREFACE

The explanation given for the lessons embodied in Course A of Methods of Teaching Primary Grades, holds good also for lessons contained in Course B. The hope is entertained that this volume will be of further aid in the early religious instruction of the child.

Attention is here called to the necessity of weaving the ethical lessons into the Biblical story in such a way, that the former becomes of one piece with the latter. The parent as well as the teacher might use this publication profitably in the education of the child — their common task.

The Author's thanks are herewith again expressed to Dr. Henry Berkowitz, Chancellor of the Jewish Chautauqua Society, and to Dr. William Rosenau, Dean of the Correspondence School, for much valuable assistance given in the preparation of this work.

ELLA JACOBS

Philadelphia, May 1914.

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LESSON I
FOREWORD

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Lesson I—Foreword

TEACHER'S PREPARATION

When the careful teacher has completed the lessons in Course I of the Primary work, he will pause before starting the next year's work. Like the conscientious merchant, he will take stock of his assets and liabilities. He will give himself and his work a thorough examination or test. Some of the questions he should put to himself are:

"Am I qualified to proceed with my work?"

"Do I thoroughly understand the import of the lessons I have taught?"

"Have I made the meaning of the lessons clear to the children?"

"Have the material of the lessons and the method of my work been simple and comprehensible?"

He will also ask himself:

"Have I failed at all? If so, where?

"Can I continue my work feeling I have put forth my very best efforts?"

Candid answers to these self-inquiries will be helpful to the teacher and will put him in the right frame of mind for the succeeding lessons.

The children entering upon the second year of the Primary Course should be from eight to nine years of age. They are still very young for purely mental work. All religious and ethical problems must, for them, therefore, be stated simply. They must also be taught slowly. The children must be frequently questioned in order to ascertain whether they understand the story and comprehend the point made by the teacher. It is only by constant repetition and frequent

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paraphrasing (expressing the same thought in several different ways) that the teacher can really make himself understood.

METHODS OF INSTRUCTION

In this, the second year, the children are already accustomed to the Religious School and will talk out with more freedom than in the first year. The judicious teacher, taking advantage of this natural growth and development, will himself speak less and have the pupils talk more. Instead of limiting himself almost exclusively to the use of the narrative style, as he had to do in the first year, he may adopt more and more the questioning method. This is an advantage, as it allows more pupils to take an active part in the recitations. The children will also be able to write simple sentences by the time they have reached this class.

During the first year the teacher had to content himself with having the picture illustrating the story pasted in a book at home. (See Lessons I and II, Course III.) Now the children may be expected to write a few sentences or a *very short* story about the picture. Make it a privilege to write a "story" in the blank book. Do not command it to be done. Each week read aloud to the class a few of the stories written by the pupils. Look at every book every week, and praise the work, if possible. It is suggested that no criticism of spelling be made.

The work must be the child's own work, not the parents'. Even misspelled words and poorly constructed sentences which represent the child's personal effort are greatly to be preferred to the parent's work. Continue the use of the blue cards with the gilt stars on them for regular and prompt attendance. (See Lessons I and II of Course III.) The children will

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still be interested in them. The cards form a second tangible connecting link between home and school. Many parents, who might be careless and not recognize the importance of punctuality in a Religious School, are taught to realize it by the distress of a tardy pupil who does not receive his tiny star.

The lessons in this course begin with the life of Jacob. The general plan of teaching will be the same as in the previous course.

There are a number of advantages in adhering to the same general method. The teacher can often illustrate by some reference to a story taught or a point made in the previous work. Similarities may be traced, differences discovered, and so the work be made more interesting to both teacher and pupil.

Before teaching the lessons on the life of Jacob, let the teacher read in the Bible, in the Jewish Encyclopedia and in other available reference books the entire life of Jacob, and thus obtain a clear idea of the conditions of life in Jacob's times—the mode of living, manner of dress, methods of travel, food—and of such facts as will make the whole subject clear and comprehensible to the teacher himself.

Let him then study each separate lesson, divide the subject into topics and arrive at a clear and definite idea of the subject he wishes to teach each week.

Rather use too little than too much of the materials of the lesson. *Go slowly!* This is the keynote of success in teaching little folks. Review frequently! Such review helps to retain in the memory what has been previously learned.

Explain in detail, so that every fact and idea may be grasped and clearly understood by the child's mind. Be patient with errors. Many mistakes, often ludicrous and incomprehensible to you, will occur.

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MATERIALS OF INSTRUCTION—HOW SELECTED

Remember that, as in the previous lessons, what to omit in a story is just as important as what to tell. These Biblical narratives are to be used in an eclectic way. We select for pedagogical and ethical purposes that which is serviceable to stimulate in the child a love for what is good, and the desire to emulate the same. Emphasis is, therefore, to be laid upon noble traits, and the evil is to be referred to as a contrast and to accentuate the good.

Any other presentation of the Biblical story must be deferred to a later study by the matured mind. For example, in the story of Jacob several points must be omitted: The shrewd, cunning man Jacob tried in every way to get rich at Laban's expense. (Genesis, Chap. XXX: 31-43.) Do *not* tell of Jacob's trickery to the children. In the later narrative, do not lay too much emphasis on Jacob's great partiality for Joseph. This partiality must be touched upon because of the great trouble it caused in the family.

The Biblical narrative reveals the unfolding of Jacob's character. He develops from "Jacob the deceiver" through struggle and self-mastery to become at last "Israel the champion of God." As a young man, Jacob evinced these lower traits. His efforts to obtain the coveted birthright and blessing depict him in anything but a good light. As he grew older these traits were replaced by the nobler qualities which made him an example to be emulated.

This process of elimination must be made with care also in the succeeding stories of Joseph, Moses and Esther. Let the teacher be sure to take out the chaff and leave the kernels, omit the bad and select

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the good. The evil in the Biblical characters, though not to be emphasized, must yet be mentioned, in order to bring out the real goodness and greatness to which these characters attained. It is not "begging the question" with young children to try in every way possible to show them pictures of the good, the positive and the beautiful, and to try to hide from them the evil, the negative and the ugly.

It is necessary to show some development of character. Naughty children often develop into good men and women. With age comes judgment. Renunciation and self-denial purify character. The Biblical characters were only human. We must constantly repeat this to ourselves and the children. Do not attribute divine characteristics to the Biblical characters. No human beings are perfect, but their good deeds very often exceed their shortcomings.

In this class it is well to teach simple Bible texts, e. g., selections from Proverbs and Psalms, prayers and Commandments. Some teachers may have introduced this feature in the lower class. If not, let this surely be done in the second year. The teacher is referred to the little booklet entitled "Prayers for Home and School," by Ella Jacobs, Philadelphia, Pa. This book contains the Commandments in simple language and abbreviated form, suitable for the young child. It has short and simple prayers for night and morning and for the religious school classroom. It has a few Psalms. It also contains the reasons for observing all the holidays and the Hebrew and English words for the "Shema." This little book may serve as the first text-book. A copy of it may be placed in the hands of every pupil. Pupils will be interested in having, like their older brothers and sisters, a book

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to use at home. The children are old enough now to offer a little prayer night and morning. The teacher should occasionally ask whether they do so.

RELIEVING THE TENSION

Continue to use the birthday and the collection box. Impress upon the pupils the nobility and joy of generosity, which is twice blessed: "Blessing him who gives and him who takes." Lantern slides should be used for review. This procedure is a valuable aid to the work. The pupils might be shown more of the geography of Bible lands, but not too much. Children are not capable of comprehending much of this subject.

In a word, manner, method and material in Course II must all show a logical advance, a natural growth and sequence following upon the lessons in Course I. Be careful in answering the children's questions. Try to explain, whenever possible, always keeping within the range of the child's comprehension. Above all, the children must be strengthened in *faith*—faith in you, faith in themselves and faith in God.

HOW TO MEET A DIFFICULT QUESTION

Some questions are difficult to answer. These are treated from time to time in these lessons. Suggestions are given as to how to deal with them. In many instances it may be well to reply that children will understand when they grow older. Such an answer will prove satisfactory to children, if the teacher has won their confidence. Let me cite one instance: A teacher asked me how to explain the idea of God to a child. The answer is quoted as a help to other teachers.

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We must speak of the Deity as having human attributes, because to express the infinite we have only finite modes of thought and finite words. The Rabbis have said that "The Bible speaks in the language of man." Thus we speak of the "All-seeing eye," "the finger of God," "an outstretched Arm," "Whose throne is the Heaven and whose footstool is the earth." All such expressions we know are insufficient and are to be taken figuratively. We cannot express ourselves in any other manner.

The Chinese represent the Creator of the world as a man with a gimlet boring out rocks; the Norse, as a giant, Thor, who with big sledge hammer is breaking stones to form the earth. Michael Angelo's "Creation" shows God as a deified man with angels hovering about Him. All these conceptions of the Creator are equally unsatisfactory and imaginative. To teach young children the conception of an invisible God is difficult, but the teacher must refrain, as far as possible, from picturing God in a human form.

HOW TO TEACH A YOUNG CHILD ABOUT GOD

Ask the child what makes the leaves move in the trees. They will know it is the wind. You cannot see the wind, yet you are sure there is such a force or power. It turns windmills. It can blow down houses. It can uproot trees. *Or ask:* What makes the street cars run? What is used for lighting the streets? Electricity! You are sure of the power, although it is invisible. *Again illustrate:* Watch an apple fall to the ground. See a coin fall. It never remains in the air. Why so? Because a force of nature (gravitation) pulls it down. After these illustrations proceed to make the analogy. God is the

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Cause. He is the Creative Force. He is the Directive Power, making and ruling all things, yet we cannot see Him.

ILLUSTRATE GOD'S LAW THUS:

Notice that the sun rises each day in the east and sets in the west. Plant a peach seed. A peach tree, never an apple tree, will grow. These are inviolable laws of Nature. System and order are everywhere seen in Nature. Note the change of seasons. They always recur in order. Nothing happens by chance. God's *power* creates and His *will* directs all things. In the same way show His omnipotence, His omniscience and omnipresence in the world about us by proving that God's laws are operative everywhere, all working with perfection. Deeper than all this are His *mercy* and His *goodness* to His creatures, in providing for their wants and caring for them and protecting them. "The Lord is good to all, and His mercies extend over all His works." (Ps. CXLV:9.)

By constant reference to these facts the teacher can lead the child to some idea of Divinity.

QUESTIONS

1. In beginning Course IV, of this work, what points of similarity does the teacher naturally expect to find with the preceding course? What points of difference?

2. Why are some details of the Biblical narrative omitted? Give an example.

3. Will the teaching of Course IV, in your opinion, be more difficult or less difficult than Course III? State the reason for your answer.

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4. How would you teach a little child about God?

5. Why should these lessons be more interesting to the children than the ones of the previous year?

6. What part should the children take each week in the recitation?

7. What preparation at home is required of the children in this grade?

8. What is the length of time the teacher should expect the child to devote to home preparation? What part should the parent take in this work?

9. How long should children of this class be kept in session each week?

10. Write out a program for the work, stating time to be given for prayer, new lesson, review, etc.

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Lesson II
Buying the Birthright

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Lesson II—Buying the Birthright

Aim of the Lesson—To illustrate that in every person there are good and evil inclinations.

Memory Gem—"Thou, Oh God, seest me." (Compare Zachariah IV:10; II Chronicles XVI:9.)

Bible References—Genesis XXV; XXVII:1-40.

Pictures—Wilde's 506, "Esau Sells His Birthright." Tissot 22, "The Mess of Pottage."

Object—Some dried lentils.

Song—The Golden Rule.

TEACHING THE LESSON

POINT OF CONTACT

As this is the first lesson in Bible narrative for the second year of the child's life in the religious school, the point of contact must be carefully made. Indeed, the point of contact will best be made by means of a brief review of the preceding Bible tales.

The teacher must not make the error, however, of making too detailed a review. By doing so, unnecessary time would be consumed and the child become confused and tired before the real lesson of the day is reached.

In this lesson on "The Early Life of Jacob" the teacher must have in mind the whole story of Jacob's entire career and also the relation it bears to the life of his father and grandfather.

An impressive and easy way to make the point of contact then will be for the teacher to place the following diagram on the blackboard:

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Hagar, Abraham } ..... Ishmael

Abraham and Sarah } ..... Isaac and Rebekah { 1 Esau, 2 Jacob

The children will easily understand this. Tell them that we call Abraham, Isaac and Jacob our great forefathers, the Patriarchs.

Get them to recall some promises God made to Abraham and Isaac. See Lessons—Genesis XVII: 4-6-8; Genesis XXII: 17 and 18; Genesis XII: 1, 2 and 3; Genesis XXVI: 3, 4, 5.

These verses show plainly that God blessed Isaac for the sake of his father Abraham. The pupils will now learn that God continued to bless Jacob for the sake of Abraham and Isaac.

APPLICATION

TEACHING THE LESSON

Isaac and Rebekah had two sons, who were named Esau and Jacob. Esau was the older. The boys grew up, and Esau was an expert hunter, a man of the field, while Jacob was a plain man, dwelling in tents. "And Isaac loved Esau because he did eat of his venison, but Rebekah loved Jacob." (Genesis XXV: 27 and 28.)

These verses contain the reason for many of the trials of Jacob, as well as for all the sufferings of Isaac and Rebekah. Here we have an instance of the partiality of parents for a special child. Of course, this must be *very* lightly touched in teaching the lesson to young children.

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Tell something of the early life of the two boys. They were unlike physically and spiritually. Esau was a rough and hairy man. As Esau grew up he liked to hunt, and, of course, this pleased his father. And when Esau killed his first deer, with the bow and arrow Isaac had made for him, his father was very proud. He often took Esau out hunting with him.

Jacob, however, was very different. He had a delicate complexion; his skin was smooth and soft. He was a quiet, thoughtful boy. He disliked hunting. He preferred to stay at home, to dwell in tents and help his mother.

Rebekah, partly for these reasons and partly because Isaac showed such preference for Esau, grew to love Jacob more and more, and mother and son became close companions.

Of course, most of the laws in those days were very different from the laws of today. Yet in some we can trace great similarity. At present, when a king or queen dies, the eldest son becomes the heir, succeeds to the throne and is made the ruler of the country. In olden times this law, called the law of primogeniture, also prevailed in ordinary families. When the father died, the eldest son became the head of the family and received the larger share of the possessions of his father. Esau was the elder son of Isaac, and at his father's death he was entitled to be the heir. It was the duty of the eldest son to become familiar with all the work of his father.

Isaac was trained to become his father's (Abraham's) heir, but Esau cared little about his birthright with the accompanying honors. He delighted in hunting, and forgot his duties.

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As Isaac grew older his eyesight failed, and he finally became blind. Of course, he could not go out hunting with Esau. There were many duties then which Esau, instead of his feeble father, should have performed, but he neglected them to indulge in his own pleasures.

It was customary on the anniversary of the death of a parent or grandparent to fast; also to cook some lentils and place them on the deceased ancestor's grave while offering a prayer to God for the rest of the departed soul. (Jewish Encyclopedia, Vol. VII, page 63.) As Isaac was feeble and nearly blind, these duties devolved on Esau; but, as you know, he shirked them.

Lentils are small beans, perfectly round in shape, and, probably because of the endless line or circle, were used on the anniversary of a death to symbolize immortality.

Tradition tells that one day, on some such anniversary, Esau neglected his duty and went out hunting as usual. Jacob, in the meanwhile, cooked the lentils and made them into pottage. (Show some dried lentils; call attention to their shape.)

Esau returned home very hungry, and the pottage smelled good to him, so he said to Jacob: "Let me taste, I pray thee, some of that yonder red pottage, for I am faint." (Genesis XXV: 30.)

In those far off times and places the eldest son really ruled over the younger brothers. The servants, also, were bound to obey him. So Esau might readily have taken the pottage, and Jacob could not have prevented it. But both Esau and Jacob knew that the lentils had been cooked for quite a different purpose, i. e., for placing them on a grave. They also knew that Esau ought not to eat until sundown, until

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the day of fasting was over. But Esau cared little for his birthright, while Jacob was very anxious to have it. This explains why Jacob refused to *give* his brother the pottage at first. Then the thought occurred to Jacob that he might get the coveted birthright by offering to exchange or to sell the pottage for it. He suggested to Esau that he buy the pottage. Esau said he had nothing wherewith to pay for it, but Jacob eagerly reminded him of his birthright. Esau, although a big, strong, rough man in body, was weak spiritually. He could not stand the suffering or inconvenience of fasting. The smell of the food overcame all his scruples. He could not control his appetite, and so he parted with his sacred birthright.

Read to the class what the Bible says about it: "And Jacob said, 'Sell me this day thy right of first-born.' And Esau said: 'Behold, I am going to die, and what profit then can the right of first-born be to me?' And Jacob said: 'Swear unto me this day;' and he swore unto him; and he sold his right of first-born to Jacob. Then Jacob gave Esau bread and pottage of lentils, and he did eat and drink, and he rose up and went his way; thus Esau despised his birthright." (Genesis XXV: 29-34.)

In thinking about this narrative, we are impressed at first with the meanness and shrewdness of Jacob. But before teaching it to the class, go deeper into the motives of both the brothers, Esau and Jacob. According to our standards of morality today, Jacob does appear in a bad light. He should have given his hungry brother some food. Then he should not have required an oath from him. His simple word should have been enough. But even little children will understand how frequently, under stress of circum-

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stances, people will make promises which they do not intend to keep or they will forget such promises. A man in danger of drowning will promise all his belongings to his rescuer, but when he is safe, often forgets his vow. Children themselves, when forcing a gift from some child, will make him say: "King, king, double king, never take it back again." This jingle is to insure permanent future possession of the gift.

Tell the child that later on he will hear of a king (Pharaoh) who made promise after promise, and broke his word repeatedly. This common failing of young and old seems to excuse or to palliate the fact of Jacob's making his brother Esau swear to let him keep the much-desired birthright. Jacob did not want Esau to say afterwards: "Oh, I was starving then, and I was only joking." Esau would not have starved to death in a few hours. He was weak and foolish not to endure the little inconvenience. He showed that he "despised" his birthright, of which he should have felt so proud, and which was a God-given blessing. Jacob craved it, and took the only means he knew to secure it. Both brothers were to blame for the transaction, and both were punished, and had much trouble later on in their lives on account of this bartered birthright. The children will be told of these troubles when they learn in the next lesson about the Stolen Blessing.

IMPRESSING THE MORAL OF THE LESSON

This story gives an excellent opportunity for emphasizing in the course of the narrative the virtue of sobriety and the evil effects of uncontrollable appetite in eating and drinking—a lesson which the children need. Remember that it is better to teach a positive

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lesson, a virtue, than a negative lesson, a vice. The children will at some time surely see some pitiable inebriate on the streets, so it is, therefore, well to anticipate such a sight. A person who cannot control his desire to drink strong drinks, such as beer, wine, whiskey, etc., and who drinks to excess, is called a drunkard. Enlarge on the evils of drunkenness—a dreadful habit; and speak of the misery of a drunkard, and of the sorrow and shame of his family.

A person who cannot control his appetite for food is a glutton. While gluttony is not as repulsive and the effects are not as disastrous, yet it is a serious fault. Esau appears to us as a man who could not control his appetite for food. Each one should learn to master or control his evil desires and appetites and not let them master or control him.

As Jews, we do not believe in total abstinence, but we do believe in moderation in drink, food and all other features. Our religion has prescribed dietary laws which have, whenever observed, kept the Jewish people temperate and healthy.

RESUME

Abraham, Isaac and Jacob are the three great Jewish Patriarchs, or forefathers. Abraham was known as the first Hebrew. He was the founder of our faith. God made many promises to Abraham, to bless him and his children, and his children's children, and through them to bless all the inhabitants of the earth. God repeated these promises to Isaac, Abraham's son. Later on they were repeated to Jacob.

Isaac and Rebekah had two sons, Esau and Jacob. As children they were unlike, and as they grew up these differences were more apparent, both physically

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and spiritually. Esau was rough, burly and fond of hunting. Jacob was quieter and loved to dwell in the tent. The father, Isaac, showed greater love for Esau, while the mother, Rebekah, cared more for Jacob.

Parents should love all their children alike. The baby in a family is usually the favorite; but this is on account of its tender age and helplessness. According to the laws of the land, Esau was entitled to the birthright; but he despised it, while Jacob yearned to have it. Of the two brothers, Jacob was best fitted to become the head of the family. He felt this, and keenly desired to obtain this position.

One day, when Esau came home from hunting, tired and hungry, Jacob persuaded Esau to barter or sell his divine right of birth for mere food—a mess of pottage. At first glance it seems unbrotherly in Jacob to make Esau *buy* what should have been *given* him. But tradition says that both knew that Esau was observing a religious fast, and therefore he should not have eaten anything. He was a weak man and could not control his appetite. In order to get what he most desired, Jacob took advantage of his brother's failing. Both brothers did wrong and suffered for it during a long series of years.

We must learn to control our wishes, desires and appetites. Esau could not do this, and hence lost his birthright. This act changed the events of his whole life.

QUESTIONS

I. How should the point of contact be made with the previous lesson?

2. (a) What is the advantage of a short review each week?

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(b) What is the disadvantage of going too far back in the review?

3. Cite some mental and physical differences between Esau and Jacob.

4. Explain the law of primogeniture in Bible times.

5. What actions of Isaac and Rebekah caused much trouble in their family?

6. What custom prevails among us today on the anniversary of a parent's death? How does this compare in purpose with the ceremony of olden times?

7. Why did Esau sell his birthright?

8. Why was Jacob so anxious to obtain it?

9. What flaws were shown, respectively, in the character of both Esau and Jacob in this transaction?

10. Who are the three great Patriarchs? Why are they so called?

11. Tell briefly how you would teach the control of the appetite to young children.

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Lesson III
Life of Jacob (*1*)

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Lesson III—Life of Jacob (1)

Special Topic—The Stolen Blessing.

Aim of the Lesson—To show that one sin leads to another.

Memory Gem—"Honor thy father and thy mother." (Fifth Commandment.) Exodus XX : 12.

Bible References—Genesis XXVII, XXVIII : 1-9 inclusive.

Pictures—Tissot 19, 20.

Objects—Bow, quiver and arrows.

Song—The Golden Rule, continued.

TEACHING THE LESSON

POINT OF CONTACT

The teacher, as usual, should begin the lesson by reviewing the chief events covered by the previous lesson. For this purpose let him use the "Resumé" of the previous lesson, omitting the portion on sobriety and intoxication. Let the children tell how Jacob secured the coveted birthright. Did he get it by fair means entirely? Anything which is obtained in an unjust way never brings happiness. One sin usually leads to others. The children will learn the truth of this as the story progresses. Ask them if in these days the right of the eldest son is preserved in ordinary life. To some degree it is. A father often takes his eldest son into the firm with him, and this son continues the business after the father dies. An heir-

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loom, as a rule, passes by courtesy and tradition to the eldest son. Both Esau and Jacob knew that they had done wrong in the matter of the birthright, so it is very probable that they did not tell their parents, Isaac and Rebekah, anything about the transaction.

APPLICATION

PRESENTATION OF THE LESSON

Jacob had secured the desired birthright, but was dissatisfied. He felt that he wanted the blessing also which accompanied it. In olden times the blessing of God was an important factor in the lives of men. Recall some of the blessings of God to Noah, Abraham and Isaac. So, too, in those days special importance was attached to the father's blessing. Of course, by right of seniority Esau was entitled to the greatest blessing.

For variety in the work read to the children first Genesis XXVII : 1-40, as a continuous story. The narrative is worded so simply that they will readily understand the greater part of it. Moreover, it is well occasionally to let the children hear Biblical language. It accustoms the ear to the wonderful phraseology, which has come down to us with little alteration through many centuries.

After the story has been read, begin to ask questions about it, in order to test the clearness with which the meaning has been conveyed to the children. Then proceed to explain any misunderstood portions.

In the previous lesson the children were told that as Isaac grew old he became blind. He wanted to be sure to give his last, best blessing to his elder son, Esau, who was his favorite. It was no hardship, but a pleasant task, to obey the command to go forth and hunt a deer, in order to kill it and cook it as his father,

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Isaac, liked it. But the mother, Rebekah, wanted the blessing for her best beloved son, Jacob. So, as soon as Esau had left the tent she called Jacob and told him hurriedly to kill two kids. She promised to cook the meat and season it to Isaac's taste, so that he would think it was the meat of a deer. Although Jacob wanted the blessing, he feared to do what his mother asked. He was afraid not of the wrong deed, but of being detected. So many people are like Jacob. They will do wrong, but only fear "being found out." Tell the children that it is the wrongdoing of which we should really be afraid. We should avoid evil because it is evil. No wrong ever goes undiscovered, and punishment always follows, sooner or later. Jacob reminded his mother of the difference between himself and Esau. "Esau, my brother, is a hairy man, and I am a smooth man. If my father will feel me and I should then seem to him as a deceiver, I would bring upon me a curse and not a blessing." In her great mother-love for him Rebekah replied: "Unto me be thy curse, my son, only obey my voice." (Genesis XXVII: 11-13.)

Call attention to the boundless love of parents for their children. The mother was willing to bear the blame, i. e., to be cursed, so that her son should be benefited. She was willing to be punished for the sin of another.

A child's sin always reacts on its parents. But our parent, like our Heavenly Father, always loves us and is willing to forgive our sins, if we repent of them.

Let the teacher guard well against the error of attempting to condone Rebekah's wrongdoing in deceiving her blind husband and in teaching her boy to practice deception. It is in its simple portrayal of such

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human weakness and in revealing the sad effects of yielding to them that the moral force of the Lesson is impressed. Do not attempt to conceal from the pupil the frailty of Rebekah and her selfish love for her favorite son. But do not paint her as exceptional. Indicate, rather, how all mothers are similarly tempted by affection and how love and friendship also have their dangers. The Lesson is a warning to mothers and sons, but a lesson we all need. Impress the sad results to which the wrongdoing led; viz.: the flight of Jacob and all the troubles which befell him; the cruel separation of the son from his parents; the sorrow of Isaac and the years of trial which followed.

To the child of the Primary Grade, father and mother are perfect beings. The Bible narrative presents parents who are not alone imperfect, but weak. Rebekah is sinful. It is, indeed, a very delicate matter to present such pictures without suggesting to the child, though it be unconsciously, the thought that its own parents may be capable of like offenses. Here the tact of the teacher is needed to safeguard the child's love of parent untainted and its spirit of devotion and absolute obedience undiminished. To insure this, the narrative of the family life of Isaac must be told with sorrow at its failings, not with scorn or contempt. The ideal is to be clarified and emphasized by contrast with a picture from real life. That contrast should not be concealed and left to a later painful self-discovery by the child. Rebekah thought that the end justified the means. She was punished by having to send her son away and never seeing him again. This was the penalty for her sin. Jacob's deception was punished in many ways. Long years after this his own children deceived him, as he had deceived his father.

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When Jacob took the food to his father, Isaac felt him, and, of course, was deceived by the hairy hide on Jacob's hands. It is pathetic to think of the old blind man saying: "The voice is the voice of Jacob, but the hands are the hands of Esau." These words are often used now when a sin is committed or a deception practiced. So the old blind man ate the food, and with great solemnity kissed his son, putting his hands on the head of Jacob in blessing. Being deceived and thinking that it was Esau, Isaac gave to him the great and coveted blessing:

"May God give thee of the dew of Heaven, and the fatness of the earth, and plenty of corn and wine. Nations shall serve thee, and people bow down to thee; be lord over thy brethren, and thy mother's sons shall bow down to thee; cursed be they that curse thee, and blessed be they that bless thee." (Genesis XXVII: 28-29.)

Teachers are sometimes puzzled by the question whether Jacob should or should not have obeyed his mother. Her command was a strong one. But here again it is not feasible to tell young children not to obey their parents, whatever the command may be. While they are young, "Honor thy father and thy mother" is a command to be obeyed absolutely. The sin is on the parent who misleads, not upon the irresponsible child that is misled.

Soon after Isaac had blessed Jacob, Esau returned from the hunt. He brought the deer, which he prepared and cooked. He took it to his father. The scene is at once pathetic and tragic. Imagine Isaac's feelings when he found that Jacob had deceived him and secured the blessing. Imagine Esau's sorrow and rage when he discovered this theft. He said: "He hath sup-

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planted me these two times; my right of first-born he took away; and behold now he hath taken away my blessing." (Genesis XXVII: 36.)

The Bible tells us that Esau wept, and no doubt Isaac wept also to know the grief of his son; to think of Jacob's deception, by which Esau had really lost the birthright, and therefore he would not succeed his father in power and possessions. It is very probable that Esau now regretted keenly that he had despised his birthright and had sold it so cheaply to Jacob. But a deed done cannot be undone. (Enlarge on this topic.)

He begged his father for a blessing, saying: "Hast thou but one blessing? Bless me also, Oh my father!" Isaac then blessed him, telling him that he should live by the sword—that is, be the leader of a warlike tribe. But Isaac said that Esau should serve his brother, Jacob, until he was strong enough to throw off the yoke of servitude from his neck.

Esau went away from Isaac in sorrow and anger. "He hated Jacob because of the blessing wherewith his father had blessed him." And he resolved that after his father was dead he would kill Jacob. (Genesis XXVII: 41.)

What a horrible crime it was that Esau contemplated! Though he had murder in his heart, yet how dearly he loved his father! He would not grieve him. No, he would wait, perhaps for years, "until the days of mourning will be at hand." Not until these had passed would he revenge himself for his wrongs.

When Rebekah discovered Esau's plans she was naturally grieved and frightened. So she said to Jacob: "Behold, thy brother Esau doth comfort himself, with regard to thee, purposing to kill thee. Now, therefore, my son, obey my voice; and arise, flee thou to my brother Laban to Haran; and tarry with him a

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short time until thy brother's fury turn away. Until thy brother's anger turn away from thee and he forgets that which thou hast done to him; then will I send and fetch thee from there; why should I be deprived of both of you at once, in one day?" Genesis XXVII: 43-45.)

Rebekah had done wrong, and her punishment began at once. She feared that her eldest son would be a murderer. She feared that her younger son would be murdered. She feared that she would lose them both. She resolved to send Jacob far away to her old home, to her brother. She knew that Laban would care for him for her sake. But she did not want to tell Isaac the true reason of making Jacob leave home. She again deceived him.

She told Isaac that she did not want Jacob to marry one of the girls of the land, as Esau had done. She told him how much she had grieved over Esau's marriage. She reminded him that his father, Abraham, had sent a servant back to their own birthplace to get a wife for him. She spoke of how she herself had left home to become his, Isaac's wife. She begged him to send Jacob back to her old home to get a wife for himself.

All this seemed plausible to Isaac, and perhaps he was anxious, too, to separate the brothers, for he knew there must be bitter feeling between them. Isaac sent for Jacob and told him that he must not marry among the Canaanites, but that he must go to Padan Aram, their old home in another country, there to find his wife among his own kindred. Isaac gave a parting blessing to Jacob. In this blessing it is seen that he realized that Jacob was to succeed him and carry forward the sacred task which had come down to him from his father, Abraham. Note the words: "God,

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the Almighty, bless thee, and make thee fruitful, and multiply thee, that thou mayest become a multitude of people. And may he give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land of thy sojourn, which God gave unto Abraham." (Genesis XXVIII: 3 and 4.)

To Jacob the parting must have, indeed, been a sad one. He kissed his mother again and again, and listened to the many messages she sent to her family in the far-off land and to the words of love and advice which she gave him. Deep down in their hearts the mother and son knew that they both had sinned. Jacob left his father in sorrow. He had deceived the blind man, and even now he was leaving him in a deceitful manner. He wondered if he should ever see that pathetic, feeble form again. He parted from his brother Esau in anger, for Esau, naturally enough, could not so soon forget the wrong that Jacob had done to him. So it was with a sorrowful heart that Jacob took up his few possessions and started on his long, eventful journey. Tell the children that this lesson depicts one of the saddest scenes in the whole Bible: strife in a family. Instead of father, mother and sons living happily together, as a family should, there were suffering, quarrelsomeness, springing from envy and selfishness and leading to grief. Each one, from selfish motives of his own, helped to deaden love and to break up a home. Things grew from bad to worse, until the family ties were torn asunder and the youngest member had to flee for his life.

RELIEVING THE TENSION

Show the bow and arrow. Explain their use in telling of Esau's occupation as a hunter. Show the pictures. Apply the Memory Gem. Sing the Song.

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RESUMÉ

The story of the stolen blessing is one of the saddest in the Bible. It shows how a happy family was destroyed by the weaknesses and failings of each of its members.

As there are two sides to every question, so the fault for any trouble is rarely to be found with one person alone. "It takes two to make a quarrel."

We see plainly that all four—Isaac, Rebekah, Esau and Jacob—were involved in the troubles which led to the final scene: the sending away of Jacob to save his life.

Isaac was old, feeble and nearly blind; and for these reasons alone he was entitled to the extra consideration, care and love of his wife and two sons.

Esau was selfish and thought chiefly of his own pleasures, especially hunting. He despised his birthright and all the duties and honors of the head of a great family.

Rebekah had been a good wife and loved her husband dearly, but her mother's love was deeper. Misled by her affection, she planned with Jacob to get the blessing for him by stealth.

Jacob was torn by conflicting emotions. He had bought the birthright, but that was only part of what he coveted. He must have the blessing also. Yet he disliked deceit. He finally yielded, and really stole the blessing intended for Esau.

Through sorrow and suffering Jacob is trained, and finally he becomes fit to be his father's successor. But we must not fail to believe and realize that God's hand was in all these transactions and that he had a purpose, in all that befell Jacob; in his journeys.

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QUESTIONS

1. How did Jacob obtain the birthright? How did he obtain the best blessing?

2. Who was chiefly to blame in the matter of the blessing? Why?

3. Discuss the attitude of Rebekah in making Jacob deceive his father.

4. Give your personal opinion as to whether a child should obey a parent's sinful command. State reasons for your answer.

5. How did Esau feel when he found that Jacob had stolen the blessing? How did Isaac feel?

6. Why was Jacob so desirous of securing the blessing?

7. What did Rebekah do for Jacob's safety?

8. How did the last blessing Isaac gave Jacob (Genesis XXVIII: 3 and 4) differ from the first blessing (Genesis XXVII : 28 and 29)?

9. State briefly how you would teach the first part of this lesson to a child.

10. If a child raised the question: "Should his mother have told Jacob to deceive his father?" how would you answer it?

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Lesson IV
Life of Jacob (2)

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Lesson IV—Life of Jacob (2)

Aim of Lesson—To show that God is always watching over us.

Memory Gem—"I am with thee and will keep thee wherever thou goest." Genesis XXVIII : 15.

Bible References—Genesis XXVIII : 10-22, XXIX.

Pictures—Jacob's Dream, Tissot 24.

Song—"God is always near me."

TEACHING THE LESSON

POINT OF CONTACT

The previous lesson ended with the departure of Jacob from home.

The teacher, in preparing himself to teach this lesson, should study carefully a map of Palestine. Let him trace the journey of Abraham from his home in Chaldea from Ur of the Chaldees northward to Haran. Let him show how Abraham and Lot traveled south to southwest and crossed the Jordan into Canaan the Promised Land. Years after, Eleazar, Abraham's servant, traveled back to Haran, where Laban lived, to get a wife for Isaac. Isaac and his family lived for many years at Gerar, in the northern part of Canaan. When Esau threatened to take Jacob's life, his mother sent him to her brother Laban, at Haran, her old home.

The members of this class are too young to understand all the importance of these journeys. The

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teacher must therefore indicate the various places with the merest sketch upon the blackboard in order to show distance and direction.

Ask the children why Jacob was sent from home and whither his mother sent him. The answers to these questions will furnish the point of contact with the opening of the new lesson.

APPLICATION

TEACHING THE LESSON

Jacob started on his long journey with a sad heart. He must have thought of all the sorrow he had caused at home. Yet in spite of all his faults, Jacob had a deep reverence for God and yearned to become a good, worthy man, so that he could serve God as did his grandfather and his father. Here contrast Abraham's journey with Jacob's. Abraham left home at the Divine call. (Genesis XII : 1-3.) He had been chosen by God to establish the monotheistic religion and to be the founder of a great people. Abraham was rich in cattle, flocks, gold and silver. He had his relatives, a wife, a nephew and many servants with him. Jacob, on the other hand, was driven from home by fear of death. He was poor. But, worse than this, he was all alone—alone, save that he knew God was watching him and caring for him. As Jacob journeyed on, he must have had many sad thoughts. His first thoughts were naturally of his poor, heartbroken mother, who loved him dearly. Tears undoubtedly suffused his eyes as he pondered: "Oh, my dear, dear mother! Will I ever see you again?" He never did see her again. Although Jacob, after many years, returned to his native land, his mother had died without having her favorite son with her. Jacob was no happier when he thought of

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his old, feeble, blind father. He pictured recent events: how the old man lay on his couch, waiting eagerly for his elder son, Esau; waiting to bless him with the patriarchal blessing; how he, Jacob, had deceived his old father and had stolen the coveted blessing. Would the blessing benefit him? Would it be fulfilled? Jacob wondered. He could not foretell.

As Jacob walked through this strange country he thought of his only brother, Esau. Esau had often been kind to Jacob, despite his rough manner. "And now I have stolen his blessing, I am a thief," thought poor, wandering Jacob.

It is a sad thing to do a wrong and then to be sorry when it is too late. Yet by prayers, atonement and better conduct we can be forgiven for our sins.

Jacob continued his journey. He did not know how far he had walked, nor was he aware how much farther he would have to go. He now noticed that the sun, which had been bright overhead in the sky, was getting lower in the west. Long, dark shadows were cast by the trees. Night was advancing. And, all at once, Jacob began to feel very tired, hungry and oh! so very, very lonely. Ask the children whether they have ever played all day alone; whether they ever felt lonely when night came on. By realizing such moments of loneliness they can partially sympathize with the young man, Jacob. Let the pupils think of the difference between a journey now and in Jacob's days. Most of the children have taken a trip in a car, boat or train. Some have travelled at night in a comfortable sleeper or stateroom. The next morning they perhaps have had a delightful breakfast served them. Then picture Jacob's journey. He travelled miles over a country unknown to him, over roads rarely used. His mother, no doubt, had given him food for the

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journey. He, perhaps, stopped by the roadside and ate his evening meal alone and in silence. He saw plants, flowers and trees fade from sight as the day grew darker and darker. The stones around looked black. Far off, beyond the mountain tops, he saw the sun sink, until it finally disappeared from sight; and Jacob in his solitude truly felt himself a stranger in a strange land. But he was not a coward. He felt and knew that God was omnipresent—everywhere—and that therefore God was with him then just as much as when safely at home. Jacob took a large flat stone and used it as a pillow. He put his bundle and his shepherd's crook near him. He lay down to sleep. (See picture.)

Explain that Canaan, especially Mesopotamia, was a warm country. Perhaps some children may have taken a nap on the warm sand at the seashore. Some may have seen farmhands lie down at noon under trees and go to sleep.

While Jacob was asleep he had a most wonderful dream. "And he dreamed; and behold, a ladder was set up on the earth, and the top of it reached to heaven; and behold, angels of God were ascending and descending on it." (Genesis XXVIII: 12.)

In dreams all things are possible and seem real.

Jacob thought the angels looked at him kindly and smiled with friendly faces to give him courage and assurances of his safety.

"And behold the Lord stood above it, and said, I am the Lord, the God of Abraham, thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it and to thy seed." (Genesis XXVIII: 13.)

When Jacob heard these words a great load was lifted from his mind and heart. He felt that God had accepted him as the descendant of Abraham and Isaac,

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worthy to teach the faith in the one, true God. He had already obtained the birthright and the blessing. His father had blessed him as the chief of the household. Therefore, he felt the happier to have also God's assurance. And as he received this Jacob resolved to be worthy of it. Henceforth he determined he would be a strong, truthful, brave and good man.

God further said to Jacob: "And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north and to the south; and in thee and thy seed shall all the families of the earth be blessed." (Genesis XXVIII: 14.)

As a child it had made Jacob thrill and glow with pleasure and pride to hear his father, Isaac, tell that the grandfather, Abraham, had been chosen for such a noble calling. He loved to listen to the story of Abraham's journey. Ah, how different his own seemed! He knew, too, that God had made great promises to his father, Isaac. He had wished that he, in turn, could succeed Isaac and become a leader and religious guide; that through him all the families of the earth might be blessed. Indeed, it was this great longing in his heart that caused Jacob to buy the birthright and cunningly secure the blessing. He knew Esau despised his birthright. Esau felt no pride in ancestry. Esau even married one of the women of the country in which he lived. Esau did not try to keep the seed of Israel a distinct and pure race. So Jacob's heart naturally filled with joyful emotions as he heard God speaking to him.

Notice the similarity of wording between the blessing that God gave Jacob and that which He had given to Abraham. (Genesis XVII : 6-9.) Compare it also with God's blessing to Isaac. (Genesis XXVI :

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3-4.) To assure the lonely man once more of His infinite love and care, the Almighty continued and said: "And behold, I am with thee, and will keep thee whithersoever thou goest, and will bring thee again into this land; for I will not leave thee, until I have done what I have spoken to thee of." (Genesis XXVIII : 15.) Jacob knew the blessings which God had bestowed on Abraham and Isaac. He knew they would be fulfilled. Therefore, when Jacob heard the repetition and continuance of these promises, love, reverence and gratitude filled his heart. When Jacob awoke the next morning he said: "Surely the Lord is present in this place, and I knew it not." (Genesis XXVIII : 16.) "And he was afraid and said, How fearful is this place! This is none other but the house of God." (Genesis XXVIII: 17.)

Jacob was not afraid in the sense of being terrified, but being filled with deep awe, a sublime and holy fear. In the presence of one whom we truly love and respect we would fear to lie or do or even think any wrong. So it is not cowardly to "fear God," which really means to "fear to do evil." To fear One infinitely greater and higher than we are is righteous fear. The Bible says: "The fear of God is the beginning of wisdom." "Fear" in this verse does not mean bodily fear. The word is used in a different sense. It signifies reverence.

"And Jacob rose up early in the morning, and took the stone that had been his pillow and set it up for a pillar and poured oil upon the top of it." (Genesis XXVIII: 18.)

Be sure that the pupils know the difference between the words *pillow* and *pillar*. Avoid confusion here and later. Write the words on the board and explain their meaning. Tell the children that stones

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are often used as pillars, or memorials, to God. There were no synagogues or temples in Jacob's days. In times of great stress men raised these simple stones. The remains of these early altars have been found during some of the recent excavations in the Holy Land.

It was an ancient custom to pour oil on objects and persons as a mark of honor and sanctification. We read later on of oil being used to anoint Saul when he was chosen King of Israel. (See I Samuel X : 1.) And in one of the Psalms there is an allusion to the oil which ran down Aaron's beard.

After Jacob poured oil on the stone he called the place Bethel, which means the house of God. Then he made a promise, or vow, saying: "If God will be with me, and will keep me on this way which I am going, and will give me bread to eat and raiment to put on,

And I come again in peace to my father's house, then shall the Lord be my God,

And this stone which I have set for a pillar, shall be God's house; and of all that thou wilt give me, I will sure give the tenth unto thee." (Genesis XXVIII: 20-22.)

Jacob meant by this that he would make to God sacrifices and burnt offerings, and be charitable to the poor and needy. Now, Jacob proceeded on his journey with happier thoughts and more ease of mind, full of good resolutions for the future. After some time, Jacob reached a well of water, and, inquiring of the shepherds, who had brought their flocks there to be watered, Jacob discovered that he was at Haran, where Laban lived. He then inquired if these men knew Laban. They said: "We know him. He is well, and behold, Rachel, his daughter, cometh with the sheep." (Genesis XXIX: 6.)

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Rachel was a shepherdess and was caring for her father's sheep. You can imagine how rejoiced Jacob felt to see his cousin. She was a beautiful girl. Jacob ran eagerly to meet her, and told her he was the son of her aunt Rebekah. Then she went home quickly and told her father Laban, who ran out to meet Jacob, "and embraced him and kissed him and brought him to his (Laban's) house." (Genesis XXIX: 13.)

Jacob told Laban all the doings of his family. In those days there were no newspapers, no telegraph, no telephone. Letter-writing was an unknown art. There were no railroad trains, as you know. So every traveler was greeted with a hearty welcome. This was especially true when the traveler proved to belong to one's own family from a distant place. The arrival of Jacob at Haran, his going to the house of Laban after his long, eventful journey, will make an appropriate ending to the lesson.

RESUMÉ

Jacob was sent from home by Isaac and Rebekah. Each had a different reason for sending Jacob away.

Rebekah feared that Esau would avenge the wrong of the stolen blessing and kill Jacob, as he had threatened. Isaac did not know of this, and agreed with his wife to send Jacob away to his uncle in Haran in order to prevent him from marrying a woman of the land in which they lived. Sad, discouraged and fearful, Jacob bade good-bye to his family and started on his long, strange, perilous journey. He was oppressed by his wrongdoings, and as night approached he became lonely and afraid. While Jacob was asleep he had a wonderful vision, or dream. He dreamed that a ladder, or stairway, was stretched from earth to heaven, and angels were ascending and descending on

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it. The Almighty appeared to Jacob and told him that he should be the successor of Abraham and Isaac. He promised to bless Jacob himself and to bless his seed forever. This means that through Jacob's children, grandchildren and all their children after them all the nations of the world were to be blessed.

When Jacob awoke he no longer felt afraid and discouraged. He felt that God would always be with him and help him. He continued his journey in a very different state of mind from that in which he had started it. He was elated and happy to think that he had been found worthy of a great charge, and resolved to live up to it, i. e., to live a good life, to be true to God and man. Jacob continued his journey, and finally reached in safety the home of his kinsman, Laban, at Haran.

QUESTIONS

1. To insure the purity both of race and religion, Jacob became the heir of Isaac. On what grounds was he found more fit than Esau for this responsibility?

2. Sketch a rough map of Palestine, showing on it the journey of Abraham and the journey of Jacob. Mark the cities.

3. Contrast the purposes of Abraham's journey with Jacob's.

4. What must have been some of Jacob's thoughts as he left home?

5. Describe Jacob's dream.

6. What difference in Jacob's feeling was brought about by his dream? How did Jacob feel towards his father, mother and brother?

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7. How can we atone for a sin?

8. Tell some instance in which a wrong act can be righted. State one instance in which it cannot.

9. In what respect was God's blessing to Jacob similar to that made to Abraham and Isaac?

10. Have these promises been fulfilled? Give reason for your answer.

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Lesson V
Life of Jacob (3)

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Lesson V—Life of Jacob (3)

Special Topic—Jacob's life with Laban.

Aim of Lesson—To show God's Providence, as revealed in continued care over Jacob during his career.

Memory Gem—"The Lord thy God is with thee, wherever thou goest." Genesis XXVIII : 15.

Bible References—Genesis XXIX : 14-30; XXX : 25-31; XXXI : 3-18; XXXII : 1-22; XXXIII : 1-18; XXXV : 10-15, 19, 27-29.

Pictures—Tissot 23 and 25.

Song—The Golden Rule (Concluded).

TEACHING THE LESSON

POINT OF CONTACT

The Point of Contact is readily made by referring to the familiar experience of dreaming. In the previous lesson the children were told of Jacob's wonderful dream. God kept His promise, as He always does. He guided Jacob safely to the home of his uncle, Laban, whither his mother sent him.

You may imagine how eagerly Laban asked questions of Jacob. He wanted to know all that had happened to his sister, Rebekah, since she had left home to become the wife of Isaac. Jacob was glad to be able to talk at length about his dear mother. It was full of interest to him to see her former home and to think that his mother had been about his age when

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she had left her home. The girl had become a wife and mother. Now she was growing old.

At length, when a month had gone by, Laban asked Jacob to stay with him and to work for wages. He asked Jacob how much he should pay him. "And Laban had two daughters, the name of the elder was Leah, and the name of the younger was Rachel." (Genesis XXIX : 16.) Leah had weak eyes and was not attractive, but Rachel was tall, handsome in form and appearance. Jacob fell in love with her at once. So when urged to stay and work for Laban, Jacob said he would work for seven years if Laban would let him have Rachel for a wife at the end of that time. Laban agreed, and Rachel was willing. Jacob worked hard, for both duty and love spurred him on. One can always work harder when striving to attain happy results. The Bible says that "Jacob served for Rachel seven years, and they seemed unto him but a few days, through the love he had for her." (Genesis XXIX : 20.)

Then Jacob asked Laban for his promised reward, Rachel. Laban made a great feast to celebrate the wedding. But he committed a sin against Jacob. He deceived him. Instead of giving him Rachel, he gave him Leah. He put a veil over the face of Leah so that Jacob would not notice the trick until it was too late. Jacob was very angry, but deep down in his heart he must have felt that he was being punished for having deceived his father years ago.

Review how Jacob had passed himself off for his brother, Esau, As in those days a man was allowed to have more than one wife, Jacob agreed to serve Laban seven years more to wed Rachel.

Jacob was kind to Leah, for he knew she was not to blame for the deception, but he always loved Rachel more. She was his first and greatest love. He also

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loved Rachel's children more than Leah's. The class will hear about this matter in subsequent lessons.

When Jacob became the father of a large family he began to think of his old home. He yearned to go back to make a home there for his wives and children, and to find out whether his mother and father were living. He had received no word from them in all these years.

So "Jacob said unto Laban, send me away that I may go into my own place, and to my country." But Laban did not want Jacob to leave him. He replied: "I have learned by experience that the Lord hath blessed me for thy sake." Laban's flocks and sheep and riches had increased greatly since Jacob had been living with him. To Laban, as to most of us, God's blessing seems to be only of a material kind, but we know (See Genesis XXXI : 49, Mizpah) that Jacob's life with Laban led to more than mere material good for both of them.

Jacob agreed to stay with Laban, who gave him a part of the flocks; and in a few years these had multiplied greatly, and Jacob also became a rich man. Then: "The Lord said unto Jacob, return unto the land of thy fathers, and to thy birthplace, and I will be with thee." (Genesis XXXI: 3.)

In order that Abraham, Isaac and Jacob's seed should inherit Canaan, it was necessary for Jacob and his family to return again to Canaan.

Laban did not want Jacob to leave, but as Laban's daughters, Leah and Rachel, were willing to leave, Jacob decided to go. So he, with his wives, his children, his flocks, his herds and all his possessions, which the Lord had given him, departed from Laban. As he journeyed towards his home he was thrilled with great and noble thoughts. He was filled with

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thankfulness to God, Who had cared for him. He thought of his previous journey. He had left home over twenty years ago poor, forsaken, alone. Now he returned rich, prosperous and with a large family. As he neared home he commenced to wonder what had happened to his parents and his brother during these twenty years of his service with Laban. His father had been old and nearly blind when Jacob left home. "I wonder if he is living. Will my dear mother greet me?" thought Jacob. And then he wondered whether his brother, Esau, still hated him and whether he still would want to kill him. When he came near to the section of the land in which Esau lived, Jacob sent messengers to his brother, Esau, telling of his return home and asking Esau to forgive him and to forget the ill feeling that had existed between them. The messengers returned and said that Esau, with four hundred men, was coming to meet Jacob. "Then Jacob was greatly afraid," and he prayed to God, and he said: "Deliver me, I pray thee, from the hand of my brother, from the hand of Esau; for I fear him, lest he will come and smite me and the mother with the children." (Genesis XXXII : 12.) Jacob feared not only for himself, but for his wives and their little ones. He was not so selfish now. He had thoughts also for others.

He collected from his live stock hundreds of goats, camels, cows and sheep and sent them ahead as a gift to Esau. He told his servants who drove these animals to tell Esau that they were a present from Jacob.

Jacob and his family proceeded in fear and trembling on their journey. They knew that they would meet Esau the next day, and Jacob was not aware how Esau would greet him. The next day "Jacob lifted up his eyes and looked, and behold, Esau came, and with

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him four hundred men." (Genesis XXXIII : 1.) Jacob had already divided his family into groups. He put the women and children in the rear for safety, for he knew not what was Esau's mood of mind. Jacob, full of misgivings, yet courageous, passed on in front and bowed down as he approached his brother. "And Esau met him and embraced him, and fell on his neck and kissed him, and they wept." (Genesis XXXIII : 4.) After more than twenty years of separation, Esau had forgiven Jacob and had nobly forgotten all that he had suffered; and he was glad to welcome his brother. Esau did not want to take Jacob's gift, but Jacob said: "If I have but found grace in thy eyes, then do thou receive my present at my hand; since I have seen thy face, it is as though I had seen the face of an angel, and because thou hast received me kindly. Take I pray thee, my present that is brought to thee; because God hath dealt graciously with me, and because I have plenty of all. And he urged him, and he took it." (Genesis XXXIII: 10 and 11.)

And Esau and Jacob became reconciled again. Jacob continued on his journey to the land of Canaan. He built several altars to God. When Jacob came to Bethel, at which place God had appeared unto him in the dream at the time when he fled from the face of his brother, he built a special altar, and thanked God for His Providential care through all his journeyings. "And God said unto him, I am God, the Almighty, be fruitful and multiply, a nation and an assemblage of nations shall spring from thee. And the land which I gave to Abraham and to Isaac, to thee will I give it, and to thy seed after thee will I give it." (Genesis XXXV: 11, 12.)

Rachel, Jacob's favorite wife, died on this journey near Bethel before Jacob had reached the home of

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his father, Isaac. So Jacob travelled on, sad at heart, for he had lost his dearest wife; and wondered whether there had been sad changes at home. When at last Jacob reached the place in which Isaac dwelt he found Isaac still alive, but his mother had died. His mother's death was a sad blow to Jacob; but we can imagine that father and son were very glad to see one another again. Isaac lived to be over a hundred years old, and his last days were made happy by the reconciliation of his two sons, Esau and Jacob.

APPLICATION OF LESSON

The teacher must call the attention of the class to the fact that the characters of both Esau and Jacob had changed greatly in the course of their separation. Bad boys often grow up to be good men, if they make great efforts to conquer their faults and try in every way to correct their errors.

Esau had conquered his temper. He had forgiven Jacob. He longed to see Jacob and tell him so. Jacob realized fully his miserable deception towards his father when he, in turn, was deceived by Laban. He understood the anger of his brother, and resolved to be open and frank in the future.

It often takes years of sorrow and suffering to really ennoble the character of a person. When we think of Esau and Jacob we realize that by trying hard and praying to God for help we may become good men and women.

RELIEVING THE TENSION

Show the pictures illustrating this lesson. Trace Jacob's journey on the wall map, or sketch the same on the blackboard.

Read the narrative in the Biblical language.

Apply the Memory Gem.

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RESUMÉ

Jacob agreed to live with Laban and to serve seven years for Rachel, whom he loved. Laban deceived him and gave him Leah for a wife. Jacob's love for Rachel was so great that he worked seven years more for her. As Laban did not want Jacob to leave him, Jacob worked six years more. In this time God blessed his cattle and herds, and they increased greatly. Then Jacob's longing for his own home became even greater, until at last he left Laban and took his wives, his children and all his possessions and started on his journey homeward. He had quite different feelings as he retraced his steps from those he had twenty years before, when, weary, discouraged and lonely, he had sought shelter with Laban to be secure from Esau's wrath. Yet, even then he knew in his heart that God would keep His promise to take care of him and to bless him. Now he was returning to his old home rich in cattle, with wives and children; no longer poor and lonely. His greatest fear was of his brother, Esau. When he was near home Esau marched out to meet him, but, far from coming as a foe, he welcomed and embraced Jacob as a brother. So Esau forgave the great wrong that Jacob had done to him.

Jacob finally reached the home of his father, Isaac, in safety. On the way another heavy trial befell him. His best beloved wife, Rachel, died on the journey when they were nearly at its end. Esau and Jacob had changed greatly as they grew older. Each was more tender and loving; each was kinder and had more respect for the feelings of others. Through pain and sorrow, through sin and suffering, our characters are often softened and moulded better.

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QUESTIONS

1. What is the special purpose of this lesson? Explain your answer.

2. How was Jacob deceived by Laban? How did Jacob try to overcome the deceit and obtain his wishes?

3. (a) What circumstances in Jacob's own life must have been recalled to him by Laban's deception.

(b) Which seems worse—Jacob's deception towards Isaac or Laban's deception? Why?

4. When and why did Jacob want to return to his own land?

5. What were God's words to Jacob? How did Jacob obey?

6. What must have been some of Jacob's thoughts and feelings on the return journey?

7. How would you explain to a child the two journeys of Jacob? How would you illustrate the subject?

8. When Jacob approached the land in which Esau dwelt how did he feel? How did he act?

9. In what spirit did Esau finally meet Jacob? What change did this show in Esau's feelings?

10. What moral would you draw for the children from this lesson of the later life of Jacob?

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Lesson VI
Life of Joseph (1)

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Lesson VI—Life of Joseph, (1)

Special Topic—Boyhood of Joseph.

Aim of the Lesson—To show the necessity of love and forbearance between members of a family.

Memory Gem—"The eyes of the Lord are in every place beholding the evil and the good." (Prov. XV : 3).

Bible References—Genesis XXXVII.

Books—"Boys of the Bible," Lady Magnus. Jewish Encyclopedia, "Joseph."

Pictures—"Joseph Sold by His Brethren," Wilde 368. "Joseph Cast Into the Pit," Tissot. "Despair of Joseph," Wilde 370.

TEACHING THE LESSON

SUGGESTIONS TO THE TEACHER

The story of Joseph is one of the most beautiful in the Bible. It is dramatic in its incidents and full of feeling. It plays upon every emotion of the human soul.

The story is so essentially human. The narrative moves along easily and naturally, the sequences occur in such logical order that the children easily comprehend a great deal of the plot and follow out the tale with keen interest to the end. This story is usually a great favorite with the children.

To teach the lesson properly the teacher should read carefully the whole history of Joseph (Genesis

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37-50) in order to be thoroughly posted on its details, to be saturated with its spirit and filled with its language, and in order to be able to reproduce its very atmosphere in retelling the narrative. Besides the Biblical account, the teacher is referred, for the Midrashic Stories of Joseph, to "Legends of the Jews" by Ginzberg, Vol. II, and the article on "Joseph" in Jewish Encyclopedia. The first lesson will naturally deal with the boyhood of Joseph.

As the story is such a long one, it need not be told in all its details. Let the teacher be careful, however, to use every salient feature. The Biblical narrative is such a perfect piece of literary workmanship, therefore lest it be marred or ruined, keep carefully every connecting link in the narrative, and build the story up gradually, unfolding the plot artistically as the Biblical writer has evolved it.

APPLICATION

Show the workings of God throughout the life of Joseph. Trace the wonderful events which led from palace to prison. It will not be necessary for the children to learn the list of the twelve sons of Jacob. Tell them only the names of those who play the major parts in the great drama. Remember Reuben, the eldest brother, tries to protect Joseph. Judah, too, has a kindly feeling towards his younger brother. Indeed, nothing more eloquent or self-sacrificing can be found in Holy Writ than Judah's pathetic appeal to Joseph in behalf of Benjamin. Of course, Benjamin, the youngest, Joseph's own brother, figures largely in the narrative. It would be useless to burden young children with the other eight names. They may learn these names when grown. Do not hesitate to repeat the dreams as they occur and are narrated. Children

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delight in such repetitions. The dreams make the story more comprehensible. Pupils learn it better through such repetition. The dreams make the story more attractive to them. Similar instances of the effect of repetition are to be found in nursery tales that are the greatest favorites, such as "The Three Bears," "Rumpelstilkin," "The House that Jack Built" and "The Dame and the Cat." In all of these there is constant repetition of the jingle of the story.

POINT OF CONTACT

Commence the lesson by reviewing what the children have learned about Jacob's separation from Laban. They will remember that Jacob takes his wives and children, his herds and flocks, and starts on a journey. Call attention to the River Jordan over which he crossed.

We remember that Jacob was cheated into marrying Leah and that Rachel was his favorite wife. Naturally her children were his favorites also. Joseph, Rachel's first child, was Jacob's favorite son always.

Rachel's other son, Benjamin, was born on the journey from Bethel to Ephrath, and there Rachel died. Joseph had eleven brothers. It was quite a large family, and you may be sure the boys had a good time playing together.

Ask the children to tell some of the games and sports of those days. Archery was a favorite pastime. All these events occurred before the days of pistols and guns. Skill with bow and arrow and the sword was considered necessary. Sometimes the brothers were not happy because of jealousy due to Jacob's unwise favoritism. As Joseph grew up he

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became a handsome youth. The Bible tells us he was "well favored." This fact may also have excited envy.

PRESENTATION

Now that Joseph's mother was dead, his father grew to love him more and more. He made for him a coat of many colors. Some people think this coat was made of the skins of wild beasts. Some think it was dyed in bright colors. If possible, show a leaf or picture of the variegated plant called "Joseph's Coat."

We may be sure that the coat was beautiful; and when he wore it, it distinguished Joseph above all the other boys. He would then naturally feel proud and perhaps would act proudly. The feeling of jealousy thus grew stronger among the brothers. They hated the sight of Joseph and his pretty coat. One night, Joseph dreamt a strange dream, and the next morning he told his father and brothers all about it. (Genesis XXXVII : 6, 7, 8.) "And he said unto them, Hear I pray you, this dream which I have dreamed. For behold, we were binding sheaves in the field, and lo! my sheaf arose and also stood upright, and behold your sheaves stood around about and made obeisance to my sheaf." His brothers were angry, but his father was rather pleased and proud of his favorite son. Another night Joseph dreamed again. This time he dreamt that the sun, moon and even the stars bowed down to him (Genesis XXXVII : 9). Quote it from the Bible.

His brothers were very angry, and even his father rebuked him and said: "What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow ourselves to thee, to the earth?" (Genesis XXXVII : 10).

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The teacher must make the children realize that in the Bible times the people were greatly influenced by dreams and wise men were employed to interpret their meanings. God did sometimes reveal himself in dreams. Tell the children to remember these dreams of Joseph and to notice how many years after, they came true.

Some time after Joseph had these two dreams his father sent his older brothers to feed the flocks and herds, for his brothers were shepherds. Some days passed and there was no report from them. Then Jacob said to Joseph (Genesis XXXVII: 13): "Do not thy brethren feed the flocks in Shechem? Come and I will send thee unto them."

Joseph was a young boy and was not accustomed to being sent so far from home, so he felt very proud of his errand. He dressed himself and put on his pretty coat and said good-bye to his father. How little either father or son realized then that they would not see each other again until many, many years had passed, until Jacob had become an old, sorrowful man, and until Joseph had grown to be a great, good and powerful man. We never know in life what will happen to us.

Joseph went along gaily, enjoying his little trip. At last he found his brothers. Omit the incident that they had changed their pasture ground. It is unimportant. The story is so long, as was said above, that only the salient points are to be told.

When his brothers saw Joseph coming from afar, they were angry that their father had sent him. They thought: "Here comes the pet." They said to one another: "Behold the dreamer cometh." Joseph wore his pretty coat and this aroused their worst feelings of anger and jealousy. These cruel, envious brothers

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talked together and planned to get rid of Joseph. They even went so far as to make plans to kill Joseph, but Reuben, the eldest, said he would not allow them to do so. He suggested that they put him into a dry pit. Reuben thought that when the other brothers had moved on he could take Joseph out and send him safely home to his father. The wicked brothers stripped off Joseph's coat and cast him into the pit.

The teacher here must dwell on the evils of jealousy and anger, pointing out to what sins and sorrows these evils will lead. Read to the class Genesis XXXVII : 18-35. The story is beautifully and simply told and will need only a few words to make it comprehensible.

Reuben is defeated in accomplishing his end, because the brothers, anxious to get rid of Joseph, actually sold him to some travelling merchants. Tell how horrible a deed this was, selling their own flesh and blood. We sell horses, dogs and merchandise of all kinds, but in olden times, and even in recent years, human beings were also bought and sold into slavery. Explain slavery. Some pupils may have heard that the negroes were once slaves in the United States. To sell one's own brother was so cruel, one cannot conceive of a worse thing.

God watched over Joseph all this time. God watches over all of us. We cannot understand His ways. Years afterwards, we sometimes see the great good which comes from what seems cruel and wrong. So God made all of this come to pass in the life of Joseph for two reasons. First, Joseph through this great trouble was to grow to be one of the noblest men that ever lived. Through his goodness and wisdom he was to be the means of helping not only his own

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family, but many families in the great land of Egypt, the land into which he was carried as a slave.

Another reason by which we can clearly see why all these events occurred, was that through the consequence of this wrong act, in years after, the brothers also grew to be better and kinder men. We must profit by these warnings of evil and learn to love and to do the right.

After the brothers had sold Joseph, Reuben returned and looked into the pit and was amazed to find that Joseph was not in it. Then the brothers told him that they had sold Joseph. He was much grieved, but now that the deed was done his brothers persuaded him into deceiving the old father. One sin invariably leads to others, and this is clearly shown in the story of Joseph.

Joseph's brothers, on returning home, could not say merely that Joseph had not met them, for then Jacob would have sent forth to search for Joseph. With great cunning they killed a goat, and taking Joseph's coat, dipped it into the blood. Then they carried the coat home to their father and said: "This we have found. Know now, whether it be thy son's coat or not?" This was surely an act of great cruelty and deceitfulness.

Poor old Jacob recognized at once the coat which he had made with so much care for his favorite son. He tore his clothes and cried aloud with woe. He thought some wild beast had killed Joseph. The Bible tells us that he grieved and wept for his son and would not be comforted. His sons and daughter tried to cheer him, but they failed.

The brothers must have felt the prickings of conscience. They must have felt worried as time went on and no news was heard of their brother. Years

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passed by. The brothers of Joseph married and had families of their own and almost forgot Joseph. At times, when danger threatened their own children, then surely they must have thought of their wrongdoings towards their brother. Jacob *never forgot*. He would sit and think of Joseph as dead. Although he loved Benjamin, Joseph's own brother, his youngest son, very much, he never ceased to grieve for his beloved Joseph.

Parents may have many children, but they cannot lose one without great grief and they never forget the lost one. He is always kept in sacred memory, deep in the affection of their hearts. The time came when the brothers felt remorseful. They loved their father, and when they had children of their own they realized all the anguish they had inflicted on their father's heart. They were powerless now to right the dreadful wrong. It is always very difficult, sometimes quite impossible, to make reparation for a wrong done, and to alleviate the sorrow that others feel because of our misdeeds.

RESUME

Joseph was one of a large family. His father loved him more than any other child. This partiality caused much trouble to both father and son. Their jealousy led his brothers to wish harm to Joseph, and when an opportunity presented itself they did him a great wrong. But God in His omnipresence and omniscience causes good to come forth out of evil. The troubles of Joseph made him one of the best and wisest of men, and remorse changed the characters of his brothers also. Joseph was made the means of saving many lives in the land of Egypt by his integrity, justice and faithfulness.

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Although the family of Jacob was finally reunited, all had suffered years of sorrow. Jacob had suffered the pangs of separation from his beloved son, Joseph; and Joseph had, for many years, felt a natural bitterness and resentment against the members of his own family from whom he had been separated.

QUESTIONS

1. Cite two lessons that the boyhood of Joseph should teach us.

2. What kind of a story is the history of Joseph as related in Genesis, didactic or narrative? Why?

3. Why do the children like the story of Joseph? Give at least two reasons.

4. Which brothers played the most important part in the early life of Joseph? How did their attitude differ from that of the other brothers?

5. Relate one of Joseph's dreams and its interpretation.

6. What was the attitude of Joseph's brothers towards him? Why?

7. In what two ways did the selling of Joseph finally prove a benefit?

8. What traits of Joseph's character as a boy are to be extolled? Which are to serve as warning?

9. Tell how you would explain to young children the error of Jacob, in being partial to Joseph.

10. Write in your own words a resume of this lesson.

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Lesson VII

Life of Joseph (2)

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Lesson VII—Life of Joseph, (2)

Special Topic—From Prison to Palace.

Aim of the Lesson—To teach that although circumstances seemed much against Joseph, yet God was watching over him all the time, and his trials were turned into blessings.

Bible References—Genesis XXXIX, XL, XLI; Psalm CXXI.

Memory Gem—"The Lord is thy Keeper." (Psalm CXXI : 5.) "Unto the Lord, when I was in distress, did I call, and He hath answered me." (Psalm CXX : 1.)

Pictures — "Joseph Interpreting Pharaoh's Dream." Wilde 371. "Joseph and Pharaoh's Dream." Wilde 570.

TEACHING THE LESSON

POINT OF CONTACT

Point of Contact—The children were told in the previous lesson that Joseph's brothers sold him to merchants who were going down into Egypt. The teacher should show, on a large map, where Egypt is located, so that the children may see that Joseph went on a long journey. Let the teacher tell about a slave market. Refer to the fact that years ago, in our own country, the negroes were slaves in the United States, and how they were bought and sold. Families were often separated by the cruel system of selling the various members in different cities. Sometimes

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it is hard to work, even though we get paid for it. The slaves had to work and received no pay. Often their masters were very cruel and treated them like brutes instead of like human beings. How sad, depressed and discouraged Joseph must have felt when he found he had been sold as a slave! But Joseph was full of courage, and resolved not to hate his brothers for their cruelty. He resolved always to trust in God. He determined to be true to himself, cheerful and trustworthy.

It is always well to make the best of circumstances, not to grumble and grieve, but to try to forget one's own troubles in helping others. This is the unselfish way of living. Enlarge upon this idea. Get examples of unselfishness, if possible, from the pupils. A mother may lose a child. She is grief-stricken, yet her love will often make her kinder to all other children. She will forget her grief in trying to help other mothers keep their children healthy and happy.

PRESENTATION

When the merchants went down to Egypt, they sold Joseph to Potiphar, an officer of King Pharaoh. Explain here, in order to avoid later confusion, that Pharaoh is not the real name, but merely the title of a dynasty of rulers.

Long after Joseph was dead, in the time of Moses, we read of "Pharaoh." Of course, it could not be the same man of whom we are speaking. Pharaoh's officer, Potiphar, became fond of Joseph, and gave him a post of responsibility. On the basis of a charge that he was faithless to his trusts, Potiphar's wife succeeded in getting Joseph into trouble. He was put into prison, although he was innocent of all wrongdoing.

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One evil person has it in his power to hurt many other persons. A sin, or wrong action, always affects more than one person.

But even in prison Joseph did not lose his courage and his faith in God. By his good behavior he obtained favor with the keeper of the prison. The keeper soon found out that Joseph was reliable and could be trusted. So he made Joseph his assistant in taking care of the other prisoners. Joseph thus had considerable freedom, but it never occurred to him to take advantage of his favored position or to violate his trust. No matter in what position we are placed, by being brave and doing our duty, we can prove that we can be trusted. A careful boy or girl can be trusted to take care of the baby. But a mother would never trust a careless girl or boy with her precious child. The teacher soon finds out which pupils may be relied upon and may be trusted.

Ask questions. Find out from the children what they must do to become trustworthy. Tell some other instances of a similar nature which can be easily comprehended by young people. It takes a careful driver to be trusted with horses. A careless chauffeur should not be permitted to run an automobile.

Among the prisoners there were two servants of the king; his butler and his baker. (Explain the duties of each.) A legend tells us that the butler was put into prison because a fly had been found in the king's wine. The baker had been put into prison because stones were in the king's bread. Ask the children which seemed worse? A fly might by accident drop into our food or drink. Stones must have been placed into the bread by design. Explain the innocence of the butler and the guilt of the baker. One morning Joseph noticed that the butler and the

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baker looked very sad. He forgot his own troubles and inquired about theirs. The true spirit of goodness is to forget self by trying to help others. This often causes us to become oblivious of our own pains and sorrows. When the butler and baker told Joseph their perplexity he offered to help them by explaining their dreams. In the last lesson you were told the importance attached to dreams in olden times. This story shows it clearly. Relate the butler's dream. (Genesis XL : 8-11.) Then tell the meaning of the 12th and 13th verses. Relate the baker's dream and its meaning. (Genesis XL : 16-22.) Joseph told the butler of his own hard life; that he, too, was innocent of crime and was unjustly imprisoned. Joseph told him also how he had been sold from his own land and people. He begged the butler to remember him when the butler would be restored to his place and again would serve wine in the palace. The butler promised to do so. (Chapter XL: 14-15.)

When we are in trouble we often make many promises, but when the trouble is over, alas! we too often forget our promises. We forget even those who have helped us. Poor people often say: "Oh, if I were rich, how liberal I would be!" They may become rich, but many soon forget that they were once poor, and they do not perform the promised charitable deeds to their more unfortunate brethren. Dwell on the sacredness of a promise. We must, under all circumstances, keep our word and fulfill our promises.

Events came to pass just as Joseph had foretold. The butler was restored to office and the baker was hanged. (Genesis XL : 20-23.) The butler, when taken again to the palace, forgot all about Joseph in prison, until one night two years later, when the

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king dreamt two strange dreams that no one, not even the wise men, could interpret. (Chapter XLI : 1-8.) Then the butler's memory was suddenly stirred and his promise made to Joseph in prison returned to him, and he said: "Then spoke the chief of the butlers unto Pharaoh, saying, My faults I must call to remembrance this day," etc. (Genesis XLI : 9-13.)

Joseph must have felt very unhappy, waiting these two long years. Perhaps every day he expected that the butler would remember him and try to get him released from prison. While he was waiting he continued to perform all of his duties faithfully. God did not forget Joseph. "The eyes of the Lord are in every place, beholding the evil and the good." Joseph thought that to be a free man would be all that he wanted. But God was working in His own wise way to make Joseph fit for a very high place in the affairs of that country. "Then Pharaoh, the king, sent and had Joseph called, and they brought him hastily out of the dungeon . . . and (he) came in to Pharaoh." (Genesis XLI : 14-16.)

And Pharoah said unto Joseph: "I have dreamed a dream, and there is none that can interpret it, and I have heard said of thee, that thou canst understand a dream to interpret it." Notice how humble Joseph was in his reply. He did not say: "Oh, yes, I can explain dreams. I know all about them." He said: "It is not in me, but God will give an answer for the peace of Pharaoh." (Genesis XLI : 17.) Joseph knew that he could not explain the meaning of Pharoah's dreams unaided, but that with God's help he could do anything. So Joseph prayed to God to help him understand the import of the dreams of the king. Then the king told his dreams to Joseph. Relate the dreams again in Genesis XLI : 17-24. Tell Joseph's

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interpretation. (Genesis XLI : 25-32.) Besides telling the meaning of the dreams, Joseph advises Pharoah what to do to avert the great misfortune which would attend the famine. Explain what a famine means. Tell how much suffering it always causes. Some countries, even nowadays, suffer from famine. Some years ago there was a famine in Russia, and the people of the United States sent several ships loaded with grain, barley, wheat, rice and canned goods to prevent the Russians from starving.

Joseph tells Pharaoh (Genesis XLI : 34-37) that he must store up great quantities of food in large warehouses and keep it until the time of the famine, because there would be no crops and then the people would be in danger of starving. He told the King that during each of the seven years of plenty part of the grain must be stored away to provide for the seven years of famine.

Pharaoh thought the advice good. He knew of no one who seemed as wise as Joseph. He asked Joseph, therefore, to take charge of the affairs of the country. (Genesis XLI : 38-49.) Joseph accepted the position. What a wonderful outcome, after all of Joseph's trials! This rise from prison to palace! It reads almost like a fairy tale. Truth is stranger than fiction.

The children can now realize why God allowed Joseph to stay in prison so long. Here Joseph learned to rule and govern others. Here he also learned the still greater lesson to govern himself. He thus became fitted to be a head of a great nation, second in power to the king only. "And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand and arrayed him in vestures of

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fine linen, and put a golden chain about his neck." Pharaoh conferred many honors upon Joseph, who so recently had been but a despised prisoner.

Describe the busy time in Egypt during the next seven years. The people gathered in very large crops. (Genesis XLI : 47-49.) And Joseph went through the land to see that a sufficient part of all the crops was gathered up and put away for the time of famine, which God said would follow the years of plenty.

Joseph's predictions were indeed realized. After seven years of plenty the crops were blighted and nothing at all ripened. There were no harvests in the land. Then Pharaoh realized that God had, indeed, helped Joseph to interpret the dream and to tell truthfully just what the dreams had meant.

In all the surrounding countries the famine was bad also, and no food had been stored up in other places. Only in Egypt had provision been made for the dearth of crops. The people of surrounding countries came to buy food; and as Joseph sold it to them at high prices, Pharaoh became very rich.

This is a proper ending for this part of the story. The coming of the brothers into Egypt will be told in the next lesson.

RESUMÉ

God sees everything, whether it be in a palace or in a prison. God took care of Joseph all the time he was in prison, until Joseph learned many lessons from his trouble. Ask what lessons Joseph learned. When God saw that Joseph was fit for prosperity He raised him from prison life to the exalted position of the viceroy of Egypt.

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QUESTIONS

1. Explain how you would make the Point of Contact with the preceding lesson.

2. How is the Memory Gem, "The Lord is Thy Keeper," especialy applicable to this lesson?

3. What lesson is to be drawn from Joseph's relations to his companions in prison?

4. What noble trait does Joseph's conduct in prison exemplify?

5. Give some instance *not* found in the lesson in which faithfulness is rewarded.

6. Give some Biblical instance not in the life of Joseph.

7. How should we regard a promise?

8. What is your opinion of promises made to children? Explain the reason for your reply.

9. Contrast the life of Joseph in prison with his life in the palace.

10. Explain why and how the trial of Joseph helped him to fill better the exalted position to which he was promoted.

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Lesson VIII

Life of Joseph (3)

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Lesson VIII—Life of Joseph, (3)

Special Topic—Jacob and his Family go Into Egypt.

Aim of the Lesson—To show the love of God for all His children and to demonstrate His care for us at all times and in all places.

Memory Gem—"He raiseth up the poor out of the dust; and exalteth the needy, from his lowliness that He may set him with princes. Even with the princes of his people." Psalm CXIII : 7 and 8.

Bible References—Genesis, Chapter XLII, XLIII, XLIV, XLV, XLVI, XLVII, XLVIII, L: 15-22; Psalm CXIII and CXXI.

Pictures—Wilde 606, "Cup found in Benjamin's sack." Wilde 372, "The Meeting of Joseph and his Brethren."

POINT OF CONTACT

The events of the story of Joseph are so closely related and follow in such logical sequence that there are few gaps to be filled. It is merely necessary to review the previous lesson to be sure that the children are ready to proceed with the narrative.

Ask the children to recall a time when they felt very, very hungry and had to wait. In times of famine people get very hungry and there is no food for them to eat. Thousands die of hunger. How dreadful this appears to us!

The famine was in the land of Egypt. There were no crops growing. We know how the wise

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Joseph had made provisions for this state of affairs which he foresaw would occur. The famine spread through other countries also. It spread through the land of Canaan. Point out these places on the map. We have heard of the wonderful events which happened to Joseph in Egypt, but in the meantime we have not heard anything about Jacob and his sons.

Events were going along without special moment in Canaan. Jacob had grown to be an old man, but he had never forgotten his favorite son, Joseph. He still grieved for Joseph, and often he would sit and think of his lost dear child. The brothers' consciences must have pricked them greatly. The brothers must have felt great remorse when they saw their father's grief. They now had children of their own. They could sympathize with Jacob. They knew how badly he must have felt over the loss of his favorite son. They tried to comfort him, but in vain. Jacob had the deepest affection for Benjamin, for he, too, was Rachel's child, Joseph's own brother. Although Jacob showed in many ways favoritism to Benjamin, the brothers were not as jealous of him as they had been of Joseph. Their hearts had softened. They had, indeed, become better, kinder, more loving and forbearing men.

TEACHING THE LESSON

Jacob, his sons and their families were suffering by reason of the famine in the land. They had very little food to eat. Jacob had heard that there was food in Egypt, so he said to his sons: "Why do you look on one another? Behold, I have heard that there is corn in Egypt; get you down thither and buy for us from thence; that we may live and not die." (Genesis XLII: 1-5.)

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Notice that although the brothers were married men, they obeyed their father. They clung together. They did not resent the fact that their father would not allow his own favorite son, Benjamin, to go with them on the journey, which might, perhaps, have proved a dangerous one.

The brothers arrived safely in Egypt. So many strange men coming together were looked upon with suspicion. Joseph's brothers were therefore carried before Joseph. He knew his brothers at once. Imagine what mixed feelings he must have had when he beheld them. Immediately he wondered whether his father was still alive, and yearned to learn about his dear brother, Benjamin. Oh, how he longed to talk to them, to reveal his own identity! But no! He stifled his own feelings. He resolved to find out whether his brothers were still as cruel, jealous and evil minded as they had been when he last saw them and when they had sold him into slavery.

How earnestly he hoped that they had improved! How anxious he was that they should stand the test with which he quickly decided to try them. Joseph was dressed in the elegant robes of an Egyptian prince. He was a ruler in a great land. Naturally, his brothers did not recognize in him their miserable brother, the shepherd lad, whom they had so cruelly wronged.

Joseph was very gruff to his brothers. He accused them of being spies. They denied the charge and said: "Nay, my Lord, but to buy food are thy servants come." (Genesis XLII: 6-17.)

After talking for some time with them, Joseph decided to hold Simeon as hostage until they would bring Benjamin down to him in Egypt. (Read XLII : 21-24.)

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How strange it must have seemed to Joseph to hear his brothers talking about him! He knew by their words, which he understood, that they had not forgotten their treatment of him.

At last Joseph agreed to sell his brothers some corn, but told them that they need never come down to Egypt again to buy food, unless they brought their other brother with them. He ordered his steward to fill their sacks, or bags, with corn and to put back the money they had paid him into their sacks. (In using the word "sack" be sure that the children do not confuse it with "sacque," a piece of clothing. This is a frequent and natural confusion of terms.)

The brothers started on their journey homeward. They talked together about the great ruler who had been so rough to them. When they reached home they related all about their journey to their father, Jacob.

When they opened their sacks and emptied out the corn they were surprised and a little frightened to see that all their money had been returned. They utterly failed to understand it all.

Jacob declared that Benjamin should never leave him. After some time, Jacob, his sons and families had eaten up all the corn which had been brought from Egypt. They needed food, but the brothers did not want to suggest going again to Egypt.

At last their father bade them go. They told him how useless it was for them to enter Egypt unless Benjamin went with them, for the ruler of the land had said they should have no more corn unless their youngest brother accompanied them. Jacob could not bear to let Benjamin go out of his sight. Then Judah said he would be responsible for Benjamin's safe return. (Read Genesis XLIII : 1-5.)

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Contrast this speech and its depth of feeling with the harsh words and acts used by the brothers years before in their treatment of Joseph. Notice now that Judah was willing to sacrifice himself and his own sons for the welfare of the others. His self-sacrificing spirit at length prevailed. Jacob relented. He sent Benjamin with the brothers on their second journey to Egypt. Joseph was filled with joy when he saw his own brother, Benjamin. He could hardly refrain from embracing him and revealing himself to his own brother. But he did not yet feel sure of the attitude of his brothers toward him. He decided to make one more test. He had a banquet prepared for them, and he seated them in the order of their ages. The brothers marveled at all this. They thought it accidental. To Benjamin, Joseph sent extra food from his own table. Then Joseph gave them permission to buy corn, and he had their sacks filled. This time Joseph secretly told his steward to hide his silver cup in Benjamin's sack.

The brothers had not gone very far on their journey when the steward followed them. He accused them of stealing the great ruler's cup. They protested and resented the charge. They finally agreed to be searched, and so sure were they of their own innocence that they declared: "Let the one on whom the cup is found be put to death!" The sacks of each one were opened in the order of the brother's ages. Of course, the cup was not found in the first, the second and others. The brothers rejoiced, until when the last sack was opened; lo! in Benjamin's sack the missing cup was found. The brothers were mystified and horrified. They wondered whether Benjamin really did steal it. However, the suspicion and selfishness of former days no longer ruled their conduct. They

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resolved to protect their younger brother. Despite what the steward said, that Benjamin alone should follow him to Egypt, they all returned and asked to see Joseph.

They told him again the story of their family. (Genesis XLIV : 4-34.) Judah's appeal was strikingly simple, beautiful and pathetic. It is one of the most touching petitions in Holy Writ. It is full of love, affection and pathos. His plea to Joseph would have softened the hardest heart. Joseph could not restrain his affections any longer. His heart ached. He yearned to make himself known to his brothers. They had stood the tests by which he had tried them. He now knew that instead of being selfish, cruel and jealous, they had become unselfish, kind and self-sacrificing and loving. Joseph was thankful and grateful for the change in them. He sent his Egyptian attendants from the room, and then said to his brothers: "Do ye not know me? I am Joseph; doth my father yet live? (Genesis XLV : 1-4.) He wept for mingled grief and joy.

We can well imagine the incredulity of the brothers when first they are startled by this strange revelation. This feeling quickly gave way to astonishment, then to fear. Here was their brother whom they had so cruelly wronged. He was a ruler in Egypt. They prostrated themselves in humility and terror. Joseph quickly bade them rise. He embraced them all, especially Benjamin. (Genesis XLV : 4-13.) He asked again after his old father. He was thankful to learn that the old father was still living. He was eager to go at once to see his father, but Joseph could not leave his post of duty in Egypt. The king and all the people depended upon him, his wisdom and knowledge to save them from starvation.

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He explained to his brothers that there would be five more years of famine and that food would grow scarcer and scarcer as these five years went by. Joseph told them that he was a rich man and he would take care of them all. He would provide food for them and their families. He ordered them to return home, to tell their father that he, Joseph, was still alive, and that he sent for Jacob and all of his household to come down to Egypt to live.

Joseph sent gifts to his father. He sent wagons, too, that his old father, his brothers, their wives and little ones might ride, for it was a long journey.

The brothers returned home to Canaan. They related their wonderful tale to Jacob and confessed their guilt of long ago. Poor old Jacob was confused at first. He could not believe the strange story. He was overjoyed and overcome by the news. He doubted the truth of it; but when he saw all the gifts Joseph had sent him and the wagons provided for his journey he exclaimed: "Enough, Joseph my son, is yet alive, I will go and see him before I die." (Genesis XLV: 28.)

Jacob, his sons, their wives and families all went down to Egypt together. How eager they must have felt to reach the land in which they were sure of safety and plenty! How anxious Jacob was to see his favorite son!

Joseph went forth to meet his aged father. The Bible tells us that "Joseph made ready a chariot and went to Goshen to meet his father. When Joseph got in sight of his father, Joseph fell on his neck and wept a good while." (Genesis XLVI: 29.)

Pharaoh was very glad that so much happiness had befallen his favorite, Joseph. He was very liberal, and told Joseph to give his family the land of Goshen

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as their home and to let his brothers be shepherds in the land to care for the flocks and herds.

When Pharaoh asked to see Joseph's father, Joseph took Jacob to see Pharaoh. What a beautiful scene is now presented! The old man blessed the King of Egypt.

Jacob lived in Goshen for the rest of his life. When Jacob died the brothers thought that Joseph would now revenge himself on them. They did not yet understand the wonderfully noble character of Joseph. He assured them that he would not be unkind to them; told them that he had forgiven them entirely and that they must believe him.

He said: "You thought for evil against me but God meant it for good. Fear not, I will nourish all of you." He comforted them and spoke kindly to them. So Joseph and his brothers lived happily in the land of Goshen.

RESUME

Note the various tests to which Joseph puts his brothers. Mark how they were willing to protect Benjamin and even sacrifice themselves for him. Study the touching scene in which Judah pleads before Joseph, and Joseph's revelation of his identity. What a beautiful spirit of forgiveness and enduring love Joseph shows his brothers! Joseph's welcome of his aged father and the father's blessing of a potentate are striking incidents. The lesson which Joseph taught his brothers after his father's death, that seeming misfortune is often a blessing in disguise, is worth being emphasized and illustrated.

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QUESTIONS

1. Contrast the life of Joseph now with his early days.

2. What experiences helped to develop Joseph's character?

3. To what position did the King raise him? What reason did the King assign for this?

4. How did Joseph treat his brothers when they came down to Egypt to buy corn? State the reason that prompted his conduct.

5. In what respects had the brothers changed since the time when they had sold Joseph in their younger days?

6. Why did Jacob leave Canaan? Whither did he go? Why?

7. Tell how Joseph tried his brothers in order to see whether they had grown better. Had they improved? Why do you think so?

8. Why did Joseph have the cup hidden in Benjamin's sack?

9. What is the usual result of partiality on the part of a parent towards a child? Illustrate your answer.

10. When Joseph made himself known to his brothers how did they feel? Give Joseph's reply to them.

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Lesson IX
Early Life of Moses

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Lesson IX—Early Life of Moses

Special Topic—A Boy Saved from Death.

Aim of Lesson—To teach implicit trust in God and unquestioning obedience to His commands.

Memory Gem—"I lift up mine eyes to the mountains, whence shall come my help. My help is from the Lord, the Maker of heaven and earth." Psalm CXXI : 1 and 2.

Bible References—Exodus I, II.

Pictures—"Moses and The Daughter of Pharaoh," Wilde 377. "Finding of Moses," Wilde 378.

Song—One of the traditional songs for Passover sung at Seder Service.

SPECIAL NOTE TO TEACHERS

From the death of Joseph to the birth of Moses many years elapsed in the history of our people. The lesson stories in Genesis deal largely with individuals, telling of Adam and Eve, Abraham, Isaac, Jacob, Joseph, etc. The second book of the Bible, Exodus, treats of groups of people, or tribes. The subject-matter of Exodus, therefore, is not quite as interesting to young children. By grouping the events about the life of the great leader, Moses, the interest, however, may be well sustained. Events in the life of Moses should be taken up in historic order. In teaching about Moses we deal with the greatest hero of olden times. We must so present the facts that the children will admire Moses for his bravery, love him for his kind-

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ness and sympathize with him as a great general and the leader of a wayward and immature people. Slavery and freedom are contrasted in the next lesson. Hence these subjects should be touched upon only lightly here. The story of Moses, although separated by a long interval of time from that of Joseph, follows it closely and logically.

TEACHING THE LESSON

POINT OF CONTACT

In the lessons of Joseph the children learned that he was sold into slavery, ill treated and thrown into prison.

All these facts seemed to show that God had forgotten him; but in a wonderfully beautiful and dramatic sequel it is seen clearly that God never forgot Joseph, but not only was working in many ways to improve Joseph's character by hardships, but also to make him the means of changing his brothers from hard, cruel men into kind and loving sons and brothers. God could have freed Joseph and sent him home to his father's house, but God had selected Joseph to be a help during the famine, to save the Egyptians and many others, including Jacob and his family, from starvation. Hence, Joseph had to pass through so many various trying experiences. They illustrate the truth that God always answers our prayers, though not always in the way we expect and not always at the time we expect. But, if we trust in Him implicity, we need have no fear of disappointment.

Proceed from this point by recalling to the children's minds the kindness of the king of Egypt toward Joseph's family. Pharaoh gave them a special part of the land of Egypt (Goshen) for a home. But

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when this king had been dead many years there were other kings who forgot all of Joseph's fidelity and work and soon treated the Israelites cruelly, making of them slaves in the land of Egypt.

APPLICATION

TEACHING THE LESSON

The king of Egypt became alarmed at the number of boys among his slaves, the Israelites. The Egyptians feared that when these Hebrew boys grew up and became men the Hebrews would be more powerful than the Egyptians and fight against them. The king devised several plans against the Hebrews. He made them work harder. But we know that work is a blessing, not a curse. The people grew in strength and in numbers. Finally, the king issued a horrible, cruel law. He commanded that all the Hebrew boys who were born should be killed. "If it be a son, then shall ye kill him, but if it be a daughter, then may she live." (Exodus I : 16.) "Every son that is born ye shall cast into the river, and every daughter ye shall save alive." (Exodus I : 22.) This law naturally caused great distress among the Israelites. When a boy was born, instead of the usual happiness and joy in the home, there was sorrow and gloom, because the king had decreed that the lad should be drowned. In one family, in which there was one daughter and one son, a third child was born. It was a darling boy. The mother's and father's joy was turned to sorrow when they thought of throwing their precious child into the Nile River. Nothing is so dear, especially to the mother's heart—nothing so precious to her, as her child. For several months the mother hid her babe where no one could see or hear him laugh and cry.

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Then the boy grew so big and strong that the mother knew she could hide him no longer. She feared some officer of the king might come into her house and kill all of the family because the king's law had been disobeyed.

Finally, the mother thought of a plan. She had made a little cradle in the form of a basket, "And when she could no longer hide him, she took for him a box of bulrushes, and daubed it with slime and with petals, and she put the child therein, and laid it amidst the flags by the brink of the river. And his sister placed herself afar off to ascertain what would be done to him." (Exodus II: 3-4.)

Tell of the mother's great love in making or weaving a little cradle for her baby; but her heart failed her when she put the basket into the river. So she told her daughter, Miriam, to hide herself in the high flags, or bulrushes, in order that she might watch the basket. If possible, the teacher should have some flags, wide grass or rushes and a basket to show clearly the manner in which the child was saved. As Miriam was watching she peered through the flags, or grasses, and saw a lady elegantly dressed coming to the Nile River. The lady had many maids with her. One held a sunshade over her head to keep the heat from her. Another maid had a large fan, with which she tried to keep the lady cool, for it is hot in the land of Egypt. Miriam soon guessed that this fashionable, elegant lady was a princess. Yes, she was the daughter of the king, Pharaoh, and had come to bathe in the Nile River. Miriam was frightened and troubled. She naturally thought that if the King was so cruel as to order the baby boys of the Israelites to be drowned, perhaps his daughter was just as wicked. It is probable that Miriam offered up a prayer to God, begging

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for God's help and the safety of her dear baby brother. "My help is from the Lord, the Maker of heaven and earth." This is the "Memory Gem" of the lesson, and it is very appropriate here, for the Lord *did* help, as He always does, in times of sorrow, danger and trouble.

The princess saw the basket, and wondered what it could possibly be. She said to one of her maids: "Go and fetch that queer looking thing from among the flags." "And when she had opened it, (the basket) she saw the child and behold it was a weeping boy." And the princess thought: "Oh, what mother could be so cruel as to try and drown her baby." Then she remembered that the king, her father, had made the cruel law commanding this. Her heart was filled not only with pity for the baby, crying for its mother, but also with sympathy for the poor mother who had to part with her little son. "Alas!" she said: "This is surely one of the Hebrews' children." (Exodus II : 6.) She resolved to brave her father's anger and save the baby's life. She lifted it from the basket, kissed it and petted it.

When Miriam, the baby's sister, saw the princess was soothing the baby and was kind to him Miriam resolved to make another effort to save the baby's life. She ran quickly from her hiding place and, bowing low to the princess, said: "Shall I go and call thee a nurse of the Hebrew women, that she may nurse for thee the child?"

"And Pharaoh's daughter said to her Go, and the maiden went and called the mother of the child." (Exodus II : 7 and 8.) How joyfully Miriam must have run home! How anxiously the mother must have been waiting for news of her baby! When Miriam told her mother the good news of the baby's safety and that Pharaoh's daughter wanted a Hebrew

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nurse for it, the mother cried for joy and went eagerly and quickly to obey the princess and thus fold her dear child once again to her breast. "And Pharaoh's daughter said unto her, Take away this child and nurse him for me, and I will give thee thy wages, and the woman took the child and nursed him." (Exodus II:9.)

Ask the children whether they think the mother wanted wages. Your pupils will naturally reply: "No, indeed; the mother was only too happy to have charge of her child again. She wanted no money for caring for him." "Thereupon the mother took care of the child until he grew up. And she brought him unto Pharaoh's daughter and he became to her as a son, and she called his name Moses, and she said: Because out of the water I have drawn him." (Exodus II: 10.)

Now, while Moses was a little boy and under his mother's care, his mother must have constantly told him that although one day he would live in a palace with the princess, he really was a Hebrew boy. She begged him to remember not only this, but also that his brethren were slaves. She admonished him that as he would receive a good education and be a free man, he must in some way try to help his poor, oppressed brethren. Moses was an obedient son. He loved his mother. From all that followed we know that her words made a deep impression on his retentive mind. All of us should think of our mother's words and our father's teachings. No matter how long we live, we should remember and obey all that they tell us. When Moses was a man the words of his mother often came back to him. He felt the deepest pity for the Hebrew slaves, who were his kinsmen. The harsh overseers, who treated the Israelites so cruelly, filled him with righteous rage and indignation.

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God works in a wonderful manner. He had planned that Moses, the little Israelitish boy, should be saved; should live in an Egyptian palace; should receive a good education, and should, in the course of time, really be the means of leading his people, the Israelites, from slavery to freedom.

The Bible tells us: "And it came to pass in those days, when Moses was grown up, that he went out unto his brethren and looked on their burdensome labours, and he saw an Egyptian man smiting a Hebrew man, one of his brethren. And he looked this way and that way, and when he saw that there was no one by, he smote the Egyptian, and hid him in the sand." (Exodus II: 11-12.)

When Moses saw the Egyptian treating the Hebrew cruelly he perhaps thought it was only an act of God that had prevented him from being a slave also. While thankful for his happier lot, Moses sympathized with and felt deeply for the oppressed Hebrews. Who knows but that Moses tried to reason with the Egyptian, but his words had no effect? Then Moses slew the cruel man. Some days after this Moses saw two Hebrews fighting. He told them that it was very wrong to do so and that brethren should not quarrel. One of the men answered him and said: "Who made thee a chief and a judge over us? Intendest thou to kill me as thou hast killed the Egyptian?" When Moses heard these words he was afraid. He feared that his act had become known. On this account he resolved to flee from the country, lest Pharaoh should kill him. Hence Moses went far away to another land.

RESUMÉ

The story of Joseph is dramatic and inspiring. The life of Moses, too, is filled with strange and won-

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derful events. When we think of the checkered career of Moses we cannot doubt the wise and loving Providence which ordains a place in life and a work for each one of us to do. From the time Moses was exposed to drowning in the Nile River until the time he led the people out of Egypt his life is full of remarkable events. God's power saved him from death. Instead of living the degraded life of a slave, Moses is educated in the palace of the king. His growth and development were part of the Divine Plan to raise him above his brethren, on a much higher plane than the bondsmen, in order to fit him to save his people, to lead and govern them. His education and training marked him out and endowed him alone of that whole generation to become the leader of his poor, despised brethren. Our help truly comes from the Lord. God always watches over us. What may seem evil often turns out to be a forerunner of good.

While our prayers may not always be answered when we expect them and in the manner in which we would have them answered, we may be sure that the Heavenly Father never forgets His children.

QUESTIONS

1. In what general respect do the lessons in Exodus differ from those in Genesis?

2. What is the historic relation between the history of Moses and the story of Joseph?

3. Because of what law was Moses put into the Nile? Describe how he was saved from drowning.

4. How and where was Moses educated?

5. In what respect did Moses' life and education differ from that of the other Hebrews?

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6. In what way did the education of Moses fit him for his life's work?

7. Was Moses in sympathy with his persecuted brethren? Give reason for your reply.

8. What effect did the quarrel Moses interrupted have on Moses' life?

9. Contrast the lives of Joseph and Moses.

10. Do you think Moses was justified in slaying the Egyptian? Give reason for your reply.

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Lesson X
Moses the Man

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Lesson X—Moses the Man

Special Topic—The Burning Bush.

Aim of the Lesson—To show that God is all-wise and that He will instruct us and help us if we call upon Him.

Memory Gems—"I will instruct thee and I will teach thee in the way which thou shalt go. (Psalm XXXII : 8.) "I will be with thee." (Exodus II : 12.) "For the Lord giveth wisdom; out of His mouth (come) knowledge and understanding." (Proverbs II : 6.)

Bible References—Exodus II : 15-22; III : 1-22; IV : 1-9.

Picture—"Moses and the Burning Bush," Wilde No. 381.

Song—Song of the previous lesson (concluded).

NOTE TO THE TEACHER

In presenting this lesson the teacher is confronted for the first time with the subject of miracles. (On the Jewish mode of teaching about Miracles, see "The New Education in Religion," pp. 80-81.) The burning bush was truly miraculous, an unexpected wonder, at variance with all the natural laws of the universe.

To God all things are possible. This is the thought the teacher should give to the pupils. God made something startling, unusual—i. e., miraculous—happen in order to attract Moses' attention and to make

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him realize the omnipotence of "the Great First Cause." He filled the heart of Moses with surprise and awe, wonder and fear at God's power.

Another point for the teacher to notice is the manner of God's workings. The shepherds were despised in Egypt, yet it was with his staff, or shepherd's crook, that God permitted Moses to perform the strange deeds before Pharaoh and the Egyptians.

TEACHING THE LESSON

POINT OF CONTACT

Try to make the story of Moses real by telling the children something about the recent excavations that have been made and that have made us familiar with the life of ancient Egypt. In 1883 and since then, ruins of cities, temples and tombs have been found which are positively of the time of Rameses II, the Pharaoh of these lessons. Tell of the thousands of tourists who now travel to Egypt to gaze upon these sights. The point of contact having been thus found, it is easy to proceed with a brief review of last week's work.

Question the children to be sure that they understand and remember the early life of Moses. Note the most important points.

1. The cruel law of Pharaoh.
2. The birth and hiding of Moses.
3. His rescue.
4. His education at the palace.
5. His recollection of his brethren.
6. His attempt to help them.

PRESENTATION

Commence the presentation of the lesson from this point. Moses remembers his brethren; he tried to

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help them. The killing of the Egyptian brings him into trouble, and Moses has to flee from the country because Pharaoh seeks revenge and wants to kill him. Moses goes to a nearby land and lives there for about forty years. He is married and has two sons.

The teacher should emphasize the fact that Moses willingly gave up his life of luxury at the palace for one of hardship and struggle. The sorrows of the Hebrews and his hope to help them had so affected his life that he gladly became a shepherd in the new land. Here in his daily wanderings with his flock, in the stillness, in the peace of outdoor life, he has a chance to commune with himself, to think of how he could best be useful to his people. He realizes that the time had not yet come for action and that he had been too hasty.

It was in the Divine Plan of God that Moses in all these years of life as a shepherd should think out and plan rules and laws for the government of the uneducated people, of whom he was one day to be the leader. Moses also learned the geography of the country through which he was to lead the Israelites in their wanderings. At length, God thought the time was ripe to bring Moses back to Egypt to take up his appointed work, and so God revealed Himself to Moses for the first time, in a strange and wonderful manner. Moses was tending his flocks in a low valley surrounded by great, tall mountains. (One of these was Mount Sinai.) Explain on the blackboard or sand table or by pictures how valleys and mountains look. Describe such a landscape. Tell of the soft, green grass, the splendid trees, the stream of water, with a row of bushes growing on the banks of the brook. Make this picture vivid, that the children may get the true feeling and spirit of the event.

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As Moses was caring one day for his flock in such a valley "an angel of the Lord appeared unto him in a flame of fire out of the midst of a thorn-bush; and he looked, and behold, the thorn-bush was burning with fire, but the thorn-bush was not consumed." (Exodus III: 2.)

What a curious sight this must have been! A bush, or a tree, once aflame would burn up and be consumed. It would crumble to ashes; but this strange bush burned and burned, and though continuing to burn, remained intact.

Some people say that this is a beautiful symbol of God's care over His people. They suffered and suffered and suffered, yet were they not destroyed, for God watched over them.

"And Moses said I must turn aside and see this great sight, why the thorn-bush is not burned." (Exodus III: 3.)

"And when the Lord saw that he turned aside to see, God called unto him out of the midst of the thorn-bush and said, Moses, Moses, and he said, Here am I." (Exodus III: 4.)

Here recall to the children God's appearance to Abraham, to Isaac and to Jacob. Remind them of God's great promise to bless the people whom He had chosen for His own. The promise to Abraham. (Genesis XII : 1 and 2.) The promise to Isaac. (Genesis XXVI : 3.) The promise to Jacob. (Genesis XXVIII : 13, 14, 15.)

As Moses, in response to God's call, drew near the bush, God said unto him: "Draw not nigh hither; put off thy shoes from thy feet, for the place whereon thou standest is holy ground." (Exodus III: 5.)

These words will strike the attention of the children, for they show one difference in the oriental

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customs from those of our western world. It is customary now in our country for men to take off their hats as a mark of respect, but in those days and lands to take off their shoes showed reverence.

If possible, the teacher should get a pair of sandals, or else show a picture of them. Explain that the sand of the desert naturally got into the feet. Hence removing the sandals and washing the feet were marks of hospitality and respect in Bible times. Ask the children to recall how Abraham ran to meet the three strangers, whom he hospitably asked to come into his tent and to let him bring water to wash their feet. Moses removed his shoes and drew nearer to the fiery bush. Then for the first time God spoke to him. Notice that God recalls the promises He made to our three great forefathers—the promises that have just been cited.

"And he said: I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob; and Moses hid his face; for he was afraid." (Exodus III : 6.) His was a righteous, wholesome fear in the presence of the King of Kings. "And the Lord said, I have truly seen the affliction of my people that is in Egypt, and I have heard its cry by reason of its taskmasters, yea, I know its sorrows. And I am come down to deliver it out of the hand of the Egyptians, and to bring it out of that land unto a land good and large." (Exodus III : 7-8.)

Moses must have felt glad when he knew that God was ready to deliver the Hebrews from their cruel bondage and had repeated His promise to bring them into their own land. But Moses was a meek man. He feared to take the leadership. God said: "And now then, go, and I will send thee unto Pharaoh and thou shalt bring forth my people, the Children of Israel, out

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of Egypt." And Moses said unto God: "Who am I that I should go unto Pharaoh, and that I should bring forth the Children of Israel out of Egypt?" "And he said I will be with thee." (Exodus III: 10-12.)

This great promise of God, "I will be with thee," should have satisfied Moses. It should have made him ready for anything and for everything he might be called on to do.

It is a beautiful Bible verse, and when we repeat it, it should make us feel happy and strong for any work required of us. We remember God's many promises to us, and as God promised Moses to be with him and help him, so we too must feel that God is always with us, especially, when we ask for His help and His guidance.

The children are old enough to feel this, and the personal application must be dwelt upon, for this is one of the first places to develop the natural, personal feeling between the little child and the Great Heavenly Father, as well as to quicken in the child the first sense of pride in his Jewish heritage and obligation.

But Moses demurs and God repeats His promise to bring His people to their own land as He has promised to them. Then God shows Moses two curious signs. It is left to the time and the discretion of the teacher to read and explain (Exodus IV : 1-7). Moses puts forth, as a last plea, his inability to speak: "Pardon, O Lord, I am not a man of words, neither yesterday, nor the day before, nor since Thou hast spoken unto Thy servant; for I am heavy of speech and heavy of tongue" (Exodus IV : 10.) God replies: "Who hath given a mouth to man? or who maketh him dumb, or deaf, or seeing, or blind? Is it not I, the Lord?" (Exodus IV : 11.) This reply well

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sets forth our utter dependence for all our senses, powers and feelings on God. Children should realize how utterly powerless we are without our Heavenly Father, who endows us with all our faculties, sight, hearing, smell, touch and taste. God says further: "Now therefore go, and I will be thy mouth, and I will teach thee what thou shalt speak." (Exodus IV: 12.)

But Moses still hesitates. Then "the anger of the Lord is kindled against Moses." But God tells Moses that his brother Aaron shall go with him to speak before Pharaoh what Moses might wish. So Moses, with Aaron's help, finally is willing to go to Pharaoh and eventually lead the people from slavery to freedom. Aaron is glad to be the spokesman in this great cause. God had said to Moses that Aaron would be pleased and the Bible says that when Moses returned to Egypt, Aaron was happy and he came out to meet Moses and ran and kissed his brother.

RESUME

To God all things are possible. He decided to free His people and chose Moses to be their leader. Moses hesitated and refused at first. God performed several miracles to show His power to Moses and to convince him of God's ability to strengthen him. Show the children that this was not disobedience as we generally term it, but it was the meekness and modesty of Moses which made him feel that he, Moses, was not great enough for such a grave and trying task. But God promised to instruct and to help Moses. At length Moses was ready for the great burden, the great task of leadership. Sometimes school children grow tired of their tasks and it requires effort and struggle on their part to conquer difficulties. Often

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the teacher will gladly help them in their efforts, if they will strive faithfully to accomplish their tasks; then, next time the work seems easier. So God gives help to those who earnestly strive to do His will.

Just as exercises strengthen the muscles of the body, so does study strengthen the mind and make it readier for harder work. Even so is every difficult duty in life made easier with every effort to fulfill it. And if the tasks seem too heavy we should feel strengthened by the words God spoke to Moses: "I will be with thee."

QUESTIONS

1. What miracle occurs in this part of the life of Moses? How would you explain miracles to young children?

2. How should the teacher try to make the lesson realistic to the children? What recent events will help?

3. Tell three important facts in the early life of Moses that would help in making the Point of Contact between the preceding lesson and this one.

4. Why did Moses flee from Egypt? Why did he return?

5. What divine purpose can be seen in Moses' wandering life as a shepherd?

6. In the teaching of God's appearance and promise to Moses, name two other occasions when God appeared to people who lived before the days of Moses. Tell one promise God made.

7. Give a verse in which God told His previous promises.

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8. Was Moses eager to assume the leadership of the people? Give reason for your answer.

9. Explain the verse "I will be with thee." What lessons can the teacher draw from this verse for his class?

10. Write in your own language a brief resumé of the chief events of this lesson, using short, terse sentences.

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Lesson XI
The Deliverance From Egypt

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Lesson XI—The Deliverance from Egypt

Special Topic—The Origin of the Passover Festival.

Aim of the Lesson—To develop the contrast between slavery and freedom.

Memory Gem—"I am the Lord thy God, who have brought thee out of the land of Egypt, out of the house of slavery." Exodus XX : 2.

Bible References—Exodus I : 8-14; II : 23-25; III : 13.

Pictures—"Pharaoh Urging Moses to Leave Egypt." Wilde 383. "Departure of the Children of Israel from Egypt." Wilde 578.

Songs—"America," or some other national hymn. Also one of the traditional airs used at the Seder Service.

TEACHING THE LESSON

POINT OF CONTACT

The teacher should begin the lesson by asking the children if they know the difference between slavery and freedom. *Physical freedom* is the ability to go about when and where one pleases. *Spiritual freedom* is the ability to pray as one pleases and to follow the dictates of one's own conscience. Spiritual freedom entitles a man to belong to whatsoever religion he chooses, or not to belong; and to worship God in any way which seems right. When a person is free, he may have to work very hard, but he receives pay

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and gets money for his work. The children will know that their fathers and brothers are paid for all the work they do. Some mothers do work outside of the home also, then they, too, are paid for it. The servants in the house receive weekly wages. When a person is a slave he has to work very hard, but he does not receive pay or wages. He works for his master without compensation.

The United States is a free country, but years ago there were a great many slaves living here. Ask the children whether they have ever heard about the negroes being held as slaves. Some were treated kindly, but others had very cruel masters, who beat them and used them badly. These slaves could not legally leave their employers. Many ran away, but when they were brought back they were severely punished. This shows that *they* did not have physical freedom. Ask the children whether they know who set these slaves free. They will very probably know that Abraham Lincoln freed the slaves.

Next talk to the class about the time, years ago, when America was under the rule of England. Although the colonists were not slaves physically, yet in many ways they were treated badly and oppressed by the mother country. Every child will know that George Washington freed the United States from Great Britain's control.

Speak of the courage and bravery of Washington and Lincoln. We honor their memories. We celebrate their birthdays each year, and tell of their great deeds. We also celebrate the Fourth of July as the birthday of liberty in the United States.

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APPLICATION

Tell the children that many years ago the Jews (or Israelites) as they were then called, were not free as we are now, in America. They were slaves in Egypt under Pharaoh. Review briefly the end of the story of Joseph. Tell how kindly Jacob and his family were treated by King Pharaoh in their time. But now all was changed. (Exodus I : 8, 11, 14.) The Hebrews groaned under their heavy burdens. Their bodies, their minds, their souls, were starved by the cruelties of their masters. They dared not pray to their God as they chose. They were not allowed to think and act as they wished. They could not run away from their cruel taskmasters.

Explain how wrong it is for one human being to own another. God has made us all free and equal: "Hath not one God created us?" (Mal. II : 10.) The Bible tells us that although the Hebrews were oppressed, God had not forgotten them. He was watching over them and ever does watch over all His children. (Exodus II: 23-25; III: 7 and 8.)

Notice that in Exodus III : 6, God says: "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." Thus God renewed his pledges given to our ancestors, Abraham, Isaac and Jacob. God told Moses that he was to be the man to lead the people from slavery to freedom. Moses was a meek and modest man. He was not conceited. But Moses thought he was not equal to the great task of delivering the people from bondage. (Exodus III: 13; IV: 1-13.)

He said: "Who am I, that I should go unto Pharaoh, and that I should bring forth the Children of Israel out of Egypt?" Explain to the children

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that although Moses was so modest, he was specially adapted for the work God called upon him to perform. The Israelites, generally, were not educated. Slavery had starved their minds, but Moses had been well educated. He had been brought up in the palace of Pharaoh, and had thus had unusual advantages of learning. The poor Hebrew slaves were almost like children, unable to govern themselves. Moses was different and was therefore chosen by God for this great mission. Read to or tell the class the various objections put forth by Moses, because of his hesitancy to undertake so great a task as that of liberating his enslaved brethren from the mighty power of Egypt. (Exodus III : 12-21; Exodus IV : 1-17.) God answered every protest and objection of Moses, and finally Moses said: "Pardon, O Lord, I am not a man of words . . . . for I am heavy of speech and heavy of tongue." (Exodus IV : 10.) Then God told Moses that his brother, Aaron, should go with him to be the spokesman.

An interesting little tale has come down to us in the legends of the Midrash, which tries to explain why Moses was "heavy of tongue."

It is said that when Moses was a little boy, the "Wise Men" or magicians of Egypt warned Pharaoh, the king, that this little Hebrew boy would some day become greater than Pharaoh. Of course this angered the king. One day, Moses in play, laughingly took the crown off Pharaoh's head and placed it on his own. This aroused the anger of the magicians and they said to the king: "See, this is the beginning of the verification of our prophecy. This child will one day take away your crown from you forever." The king was worried and wanted to have the child, Moses, put to death. The tale goes on to say that

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an angel whispered into the king's ear: "The child is too young to have any knowledge about a crown. Test his intelligence." The king had a platter brought to him. On it were placed a lump of gold and a lump of burning red coal. The king told Moses to take that which he liked best. The gold being valuable, any common sense person must naturally have chosen it. But as Moses stretched out his hand, the good angel made him take the lump of coal. Childlike he put it up to his mouth, and burned his tongue, and never after that day could be speak plainly.

In obedience to God's command, Moses and Aaron appeared before Pharaoh to ask that the Israelites might be allowed to leave Egypt. "Thus said the Everlasting One, the God of Israel, Let my people go!" And Pharaoh said: "Who is the Everlasting One, whose voice I am to obey, to let Israel go? I know not the Everlasting One, nor will I let Israel go." (Exodus V : 2.) Explain the blasphemy in these words of the king. Pharaoh thought only of himself. He did not recognize, heed or obey the great King of Kings. But the Almighty told Moses and Aaron that the time would come when Pharaoh would surely know Him, and obey Him, and let the Israelites go.

The cruel overseers now made the Israelite slaves work harder than ever. They refused to give them the materials with which to labor and yet demanded that the same amount of work should be accomplished. (Exodus V: 16-19.)

God determined to punish Pharaoh and the Egyptians, and to hasten the time when the Israelites would be free. He told Moses and Aaron of His plans, and He said: "And I will take you to me for a people, and I will be to you for a God, and ye shall

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know that I am the Lord, your God, who bringeth you out from under the burdens of the Egyptians." (Exodus VI:7.)

God sent ten plagues, or dreadful catastrophes, over the land of Egypt to punish the king and his people for their cruelty.

It is not necessary to go into the details of each of the plagues. Let the children know that ten punishments were sent to soften Pharaoh's heart to make him free the slaves. In dealing with these awful punishments the question may arise, "Why were the innocent made to suffer with the guilty?" Review the theme as explained in previous lessons: "God's thoughts are not our thoughts, God's ways are not our ways." Sometimes we can see good results from evil. Speak of the wholesale ruin wrought by the Flood. Yet it finally benefited the human race. Mention the wreck of the Titanic, yet behold, what good came of it, in the world-wide outpouring of sympathetic aid and the renewed care and watchfulness to safeguard life.

These plagues seemed necessary punishments because the people in Egypt had become degenerate, on account of their luxurious mode of living. Pharaoh was mad with the lust for power, and thought he could defy every law of right and every principle of justice and mercy. The Egyptians shared in this defiance. This led to their downfall. Such is God's law by which men and nations are punished.

It all happened just as God ordained. It always does happen so. Every promise of God, whether for our seeming good or evil, is always fulfilled.

Let the teacher tell of the first plague, that all the water was turned into blood, and dwell on some of the hardships and suffering entailed by their having

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no water for washing, drinking and cooking purposes. Ask the children to tell of some of the needs of life which require water. All will know what it means to suffer from thirst. Similarly explain the plague of darkness.

Be sure to tell of the wonderful miracle, that in the land of Goshen, in which the Israelites lived the water was *not* turned into blood, and darkness did not prevail.

With each plague Pharaoh sent for Moses and Aaron and begged them for relief, promising to let Israel go free. Moses and Aaron prayed that each plague in turn might cease. God granted the request. But Pharaoh refused again and again to let the people go, and one plague after another was sent over the land. Each time Pharaoh promised to let the people go if the plague were removed. When it had been taken away, he again refused and speedily forgot his promise.

At length nine plagues had been sent. "And the Lord said unto Moses, yet one plague more will I bring upon Pharaoh and upon Egypt, after that he will let you go hence, he shall surely thrust you altogether from here." (Exodus XI : 1.) God sent the angel of death over the land of Egypt, and in every family the firstborn was killed. There was no difference between prince and pauper, between rich and poor From the firstborn of Pharaoh who sat on the throne, to the firstborn of the poorest peasant. But in the land of Goshen the Israelites escaped also this dreadful catastrophe. At midnight a great cry went up from every family in Egypt, for each was mourning the death of the eldest or firstborn. Then, at last, Pharaoh realized and recognized that there was indeed a "God of Israel," a Higher Power than that

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of petty gods. He saw and confessed the might of Almighty God.

On that night every Hebrew family offered to God a lamb as a sacrifice. The people were told to be ready to leave Egypt; to have their sandals on their feet, their staffs in their hands, prepared for their great deliverance. (Exodus XII : 7-12.) God told the people (Exodus XII: 14-20) that, this day should be "a memorial" unto them and that their descendants each year should observe this festival of Pesach or Passover, on the anniversary of the departure from Egypt. God commanded the Israelites to perform certain rites before leaving Egypt. These are explained in Exodus XII. God said that it should be a "Beginning of months," a starting point in the life of the history of Israel. The slaves were to become freemen, and naturally some ceremonies were performed at this transition period. So that the Israelites prepared for their departure from Egypt. Read Exodus XI : 4-7.

And Pharaoh sent for Moses and Aaron and told them to go, and to take the Hebrews out of Egypt quickly, lest all of the Egyptians be killed. The Israelites were ready when the command came.

They had been slaves so long, several hundreds of years, that they had little property. The men had their bundles on their backs and their staffs in their hands. The women bound up their kneading troughs on their shoulders, for the dough had not yet had enough time to rise. They took their children, their cattle and goods with them. Thus all the Hebrew families went out of Egypt. They departed at God's command. They went forth from slavery to freedom!

Describe this wonderful Exodus. Make an impressive mental picture of this first instance in the history of the world that such an event occurred.

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RESUME

The difference between slavery and freedom is clearly shown by contrasting the physical, mental and moral attitude of a slave and that of a free man.

There are many kinds of slavery. Physical slavery usually implies mental servitude also. America was once under the slavish rule of England. The negroes were once slaves in the United States. The Israelites were slaves in Egypt. God appointed Moses, their leader, to set them free.

We honor the memory of Washington and Lincoln for their wonderful deeds. We should realize that Moses was a very great source of inspiration to Washington and Lincoln, because he was the *first* man to free an enslaved people. He was the first to enunciate those great doctrines and principles of liberty which have come down to us through the long eras of time. The Israelites were told by God to make certain preparations for their departure from Egypt.

The festival of Pesach is observed each year with various ceremonies, to remind us of our departure from Egypt. It is a celebration for thanking God for delivering our forefathers from slavery and bringing them to freedom. If this had not happened, we, ourselves, might today be slaves.

QUESTIONS

1. How would you explain to the children the difference between slavery and freedom?

2. What two facts in United States history would help explain it?

3. Why was Moses "heavy of tongue"?

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4. What difference intellectually was there between Moses and his brethren? Why?

5. Whom did God appoint to help Moses? Why?

6. Describe the first interview between Moses, Aaron and Pharaoh.

7. What series of catastrophes did God send on the Egyptians? How would you explain them to the children?

8. How would you answer a child who asked you: "Why were the good punished with the wicked"?

9. What events finally led to the Exodus? Describe the Exodus.

10. Why is Passover celebrated?

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Lesson XII
The Passover

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Lesson XII—The Passover

Special Topic—The Seder Service.

Aim of the Lesson—To show and explain the ceremonies and objects used at the Seder Service.

Memory Gems—"And this shall be unto you a memorial, and ye shall celebrate it as a feast unto the Lord." Exodus XII : 14.

"Proclaim freedom throughout the land, unto all the inhabitants thereof." Lev. XXV : 10.

Bible References—Exodus XII; XIII; Psalm CV : 23-45.

Books—William Rosenau: "Jewish Ceremonial Institutions and Customs" (pp. 77-84) Any Hagaddah or Seder Service Book.

Pictures—Oppenheimer: "Seder Evening." "Oppression in Egypt."

Objects—The Seder table set ready for the service. On the table should be the matzoth, lamb bone, bitter herbs, charoseth, wine, Kiddush cup, salt, egg, vinegar or salt water.

Songs—One or two traditional airs, from the Seder Service.

TEACHING THE LESSON

POINT OF CONTACT

The teacher should start by reviewing briefly the previous lesson. Ask the children to tell the story of the first Passover. Let them relate the wonderful

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manner in which God delivered the Israelites from slavery and led them to freedom. Then proceed to the subject of similar celebrations among different nations. Ask what day we Americans celebrate in honor of our freedom. We celebrate the Fourth of July. We have parades, fireworks, festivals and amusements of all kinds. Why is all this done?

Note that the Jewish people celebrate the birthday of their liberty by observing a solemn but joyful holiday known as Pesach or Passover.

Pesach is observed to show our gratitude to God for the wonderful deliverance of our forefathers. In the Bible we read that God commanded us to observe it each year so that we may never forget the trials of our forefathers and therefore duly appreciate our own freedom when contrasted with the trials of our ancestors.

APPLICATION

"And this day shall be unto you for a memorial, and ye shall celebrate it, as a feast unto the Lord, throughout your generations, as an ordinance forever shall ye celebrate it." (Exodus XII : 14.) Read this verse to the children as it is the command to observe the Passover every year. Tell the children how we observe Passover. The holiday lasts for a whole week. The first day and the seventh day are especially hallowed. Among some of our brethren the second and eighth days are also observed. The Jewish holidays always begin in the evening, because when God created the world we read: "And it was evening and it was morning." (Genesis I : 4, etc.) Our Sabbath begins on Friday evening. So, too, on Passover we begin our celebration in the evening.

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We have a beautiful, happy and unique custom of ushering in this holiday. It is by reading the Haggadah or Seder Service. The Hebrew word "Haggadah" means narrative or tale, because we are commanded to tell each year the story of the Passover. "And thou shalt tell thy son on that day, saying: This is done for the sake of that which the Lord did unto me when I came forth from Egypt." (Exodus XIII: 8.)

The teacher should show the table on which are grouped the articles mentioned above. Let us note once more the articles on the table. There are: three matzoth (thick matzoth). These are placed in the center of the table covered with a cloth with appropriate Hebrew words embroidered on it; a dish containing bitter herbs, horse radish, celery, parsley, lettuce; charoseth:—a mixture made of scraped apples and raisins, pounded almonds and other nuts, sugar and cinnamon; an egg which has been roasted in hot ashes; a roasted lamb bone (the shank bone is generally used); special wine, used for Pesach.

Besides there are to be provided also a small cup of salt sater or vinegar, a salt cellar of salt, a cup of wine (for the Elijah cup); a Kiddush cup and a Seder Service book for every participant in the service.

The teacher should take up each article on the table, explain the meaning of the symbol and why it is used. He should draw out what previous knowledge of these matters the children may have. He should, however, discourage guessing. The objects which the children will probably mention first are the matzoth. Why do we eat matzoth or unleavened bread? Read Exodus XII : 34-39, followed by the command, Exodus XIII : 6 and 7.

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"Seven days shalt thou eat unleavened bread and on the seventh day shall be a feast to the Lord. Unleavened bread shall be eaten these seven days and there shall not be seen there any leavened bread."

Tell the class that the matzoth were called "the bread of affliction," on account of the affliction of the Jews, but in free countries they are the "bread of joy" on account of our freedom. Ask the children if they have ever baked little crackers or biscuits from scraps of dough which mother or the cook has given them. The original matzoth, baked in the sun, were hard and tough, not like our modern machine-made ones.

Next call attention to the *Lamb Bone.* When God told the Israelites to be ready to leave Egypt, he commanded each family to make a burnt offering of a lamb. We do not use the whole lamb now. We have no burnt offering. However, the bone is to serve as a reminder of the sacrifice of the first Passover. (Exodus XII : 3-10.)

Tell the class that the *egg* is used as a symbol of the new life into which the people were about to enter. The children will know that a bird's egg will hatch out a baby bird. Some declare the egg to be in place of the festive offering prescribed for Passover.

The *salt* is used because it is a necessity of life. Gather from the children the many, many articles of food which would be unpalatable if used without salt.

The Bible says: "On all thy offerings thou shalt use salt." (Recall that salt is also used on the bread in the Kiddush of the Sabbath Eve.)

The *bitter herbs* are used to remind us that in the days of slavery the Egyptians embittered the lives of the Israelites by much hard work and cruelty. "And they made their lives bitter with hard labor, in mortar

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and in bricks, and in all manner of labor in the fields, besides all their other services wherein they made them labor with rigor. (Exodus I : 14.)

In contrast to the bitter, biting herbs, we have the sweet *Charoseth,* which is used to show the sweetness of freedom. Some say it is also used because in color it resembles the mortar the people used for building purposes.

We use the *wine* as a symbol of joy, and cheerfulness. At weddings, parties and other happy events, we use wine. The Bible says: "And wine that maketh joyful the heart of man." (Psalm CIV : 15.) Recall here also that we use wine at the Kiddush of the Sabbath Eve.

The children in this class are too young to have all of the regular Seder Service read to them, but it will interest them and please them greatly and make a deep impression on them if you will give each one a piece of matzoth, some bitter herbs and a taste of the Charoseth. Let the children (or their parents) provide these things and you will establish a point of contact with the home. It may be well for you to invite the parents to come and see how the Seder table is set. It may induce them to introduce the beautiful ceremony into their own homes.

Take up the Seder book and tell the children that it contains the story of the Passover, the various passages and verses from the Bible which tell about the feast and that it also contains questions and answers about the festival. Read to them the section: "Why do we observe this holiday?" Tell them it is customary for the youngest person at the table to ask these questions, and for the father to answer them. Tell of the hiding of the good luck Matzo, which is afterwards redeemed as a forfeit by the head of the

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family. Sing some of the old hymns. Show in every way that the Seder ceremony is a joyful service. Tell the children that the Seder is an old custom and that the Haggadah, with its songs and ceremonies, is a growth of many centuries. Some people today include in the Seder the singing of the National Anthem, which is peculiarly appropriate for us, in this free country.

RESUME

A table set for the Seder Service should be placed at the front of the class room. All the necessary objects should be placed upon it. The teacher should explain the use of the various articles. Dwell on the historic basis of the Passover. The Israelites were slaves in Egypt and treated cruelly by Pharaoh. God appointed Moses as their leader and sent him with Aaron to demand their liberty. Pharaoh was punished for disobeying God. After the ten plagues, Pharaoh hurried the Israelites out of Egypt. Passover, or Pesach, is observed for seven days and, among some of our co-religionists, eight days. We usher in the festival with the Seder service, which symbolizes the sorrows and joys of the Israelites. We honor Moses, showing how he must have inspired Washington and Lincoln, for he was the first leader to bring a nation from slavery to freedom. We give thanks to God for our liberty. We who live in America are especially grateful for this land where freedom is the assured right of even the humblest. Call attention to the promise of liberty held out to all residents of this country as contained in the Biblical verse used as the inscription on the Liberty Bell in Independence Hall, Philadelphia. It is in this wise: "Proclaim freedom throughout the land, unto all the inhabitants thereof." (Lev. XXV: 10.)

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QUESTIONS

1. In the celebration of Passover what special service do Jews conduct?

2. Draw a diagram of a Seder table. Designate on it all the names of things used in the service.

3. Explain why the lamb bone and bitter herbs are used.

4. What is the significance of the egg and salt?

5. Tell why wine is used and mention two other occasions on which wine is used in Jewish ceremonials.

6. With what national holiday can Pesach be compared? Why is unleavened bread eaten on Passover? Are our Matzoth now like those of our ancestors?

7. What object is revered by Americans as the symbol of liberty? What is a symbol?

8. Tell the burden of the traditional song sung at the Seder Service.

9. Who should take part in the Seder Service?

10. How should we personally feel at the celebration of Passover?

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Lesson XIII
Esther (1)

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Lesson XIII—Esther (*1*)

Special Topic—The Orphan Girl made Queen.

Aim of the Lesson—To show that the poor and the rich are equal in the sight of the Lord.

Memory Gem—"He raiseth up out of the dust, the poor." Psalm CXIII :*7*.

Bible References—Book of Esther, Chaps. I, II, III.

Objects—A signet ring, or seal ring, or a seal with sealing wax.

Picture—Queen Esther.

Song—Review of same previously taught.

TEACHING THE LESSON

POINT OF CONTACT

Many years have elapsed in the history of the Israelites. It is now appropriate to teach the story of Esther. It has been put into the Primary Course for two reasons. *First*, it is a *drama*, whose plot is so easy, interesting and swiftly moving that small children are extremely impressed with it. *Second*, the incidents form the basis of the observance of Purim, a minor festival of great rejoicing. While not filled with the spirit of sanctity which marks our great holy days, yet Purim as a day for rejoicing, and making others happy, makes a strong appeal to little children.

An historical point of contact with other Bible tales is impossible. Rather make the sequence a log-

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ical one. Thus the children will readily recall that Passover is observed on account of the Israelites gaining their freedom.

Tell them that although the Israelites were never made slaves again physically, yet their religious freedom was often endangered and the people had many trials, sometimes they barely escaped with their lives.

The event of which they will now hear is one of those stirring ones which shows how the Jews of the land of Persia at one time were nearly exterminated and how they were saved by the hand of God, who caused a wonderful woman to become the means of helping her people.

APPLICATION

Long, long ago the Jews lived in a country far from here, called Persia. Show Persia on the map, and point out the distance and direction from the Holy Land. The people in Persia did not like the Jews. The king of this country (Ahashverosh or Ahasuerus; do not require the children to learn this name at first) was a man weaker than he was wicked. He allowed himself to be easily swayed by the opinions of others. This is a great fault. Every person must know right from wrong and he must do the right thing, no matter how much pressure is brought to bear upon him to do evil. Cite the instance of Adam and Eve. Adam knew it was wrong to eat the forbidden fruit, but he allowed himself to be persuaded. If the children have learned the story of Joseph, they may recall that Reuben did not want wrong done to Joseph, but finally, when Joseph had been sold, he joined the others in deceiving his father, Jacob. If the teacher can illustrate by an account of some occurrence within the experience of children, let him do so.

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The king of Persia had a beautiful wife named Vashti. In those far-off countries long ago, and to some extent also now, the wives had to obey their husbands. There were other curious customs. One was that no woman went on the street unveiled. No man but her husband ever saw her face.

The king made a great feast for all the princes and other great men. It lasted not one day, but many days and nights. The king displayed all his riches and all his jewels. The palace was gorgeously decorated (Esther I : 1-8). The men drank a good deal of wine and all were very lively; too much so, for they became intoxicated. Even the king himself had drunk too much, else he would never have dared to do what he knew was wrong to his queen, whom he loved.

He had shown all his wealth, he had boasted of his possessions. But, he declared to his guests that he had yet one jewel he prized above all,—his wife. He resolved to exhibit her also. So he sent some of his servants "to bring Vashti, the queen (ornamented), with the crown before the king, to show the princes and the people her beauty; for she was handsome in appearance." (Esther I : 11).

"But Queen Vashti refused to come at the word of the king * * * and the king was very wroth, and his fury burnt in him." (Esther I : 12).

Of course the queen refused to come. It was an insult for the king to ask her; but the king and princes were in no condition to think of that. The king was very angry that any one should dare to disobey him, and he was ashamed that his courtiers should see such disobedience. He resolved to punish his good queen, and instead of thinking the matter over himself, he asked his princes what should be done to Vashti. They replied that "The conduct of

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the queen will go abroad unto all the women, so that they will despise their husbands" and disobey them just as the queen had disobeyed the king. They decided that Vashti should no more be queen, and they passed a law to that effect. Letters were sent all over the land warning the women, saying that Vashti had been deposed for her disobedience and "that every man should bear rule in his own house."

Soon after he had deposed Vashti, the king felt very sorry that he had done so. He wished sincerely that he had not listened to the advice of his wicked counsellors. His heart yearned for his queen. He felt very lonesome. But it was too late then. A law made in that country (according to the laws of the Medes and Persians) could not be changed.

When the princes saw how lonely the king felt, they resolved to get a new and beautiful queen for him. So they told the king to order all the young and beautiful girls in the country of Persia to be brought to the capital city, Shushan, in which the king lived. The king, said they, should choose the one he liked best, and make her his queen in the place of Vashti.

Let the teacher explain that Shushan was the capital or principal city of Persia, just as Washington, D. C., is the capital of the United States and Harrisburg of Pennsylvania. (The teacher may substitute the capital of the State in which he is teaching). All the laws governing the country are made at the capital. The governor, or president, or king, lives in the capital of a state or country. There was "a certain Jew in Shushan * * * who had been carried away into exile from Jerusalem." (Esther II: 3-6.) This man, Mordecai, had reared his niece, named Esther, for her father and mother were both dead. She was beautiful

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in form and handsome in appearance, and Mordecai loved her as his own daughter. And it came to pass, when the king's order and decree were heard, and when many maidens were brought together unto Shushan, the capital * * * that Esther was also brought unto the king's house. (Adapted from Esther II :8-9.) Esther made friends with the keepers of the women, because she was beautiful in face and just as beautiful in character. She was kind, gentle, obliging and simple in her manners. All the other girls asked for presents and jewelry with which to adorn themselves, but Esther desired nothing. She thought: "I would like the king to love me, just for myself, not for my clothes or jewelry, because they really are not I. Any one who has money can buy such things."

This was the secret of Esther's great charm and success. She was kind. She made no difference between rich and poor. A shabbily dressed person may be as good, indeed he may be better, than a richly dressed one. A child poorly clad may have brains and good manners, more head and heart than one who wears silks and furs, bracelets and rings. Never judge a person by external appearance. "Man looketh on the outward appearance; God looketh on the heart." (I Samuel 16:7). Of course, Esther was a Jewess, but no one knew it at the palace, because her uncle, Mordecai, had forbidden her to tell it. He was not ashamed of his faith. Indeed, he was proud of it, as the children will learn later on. But he had reason to believe that if it were known that Esther was a Jewess, she would never become queen. He wanted her raised to high position because he thought she might then help her now-despised race.

"Esther told nothing of her people or her descent, for Mordecai had charged her that she should not

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tell." (Esther II : 10). Mordecai walked near the house in which Esther lived, every day, so that he might know whether all was well with her. At last it came Esther's turn to go unto the king. She was so sweet and modest that the king fell in love with her at once. The Bible tells us that "the king loved Esther above all women. She obtained grace and favor before him more than all the virgins. He placed the royal crown upon her head, and made her queen instead of Vashti." (Esther II : 17.)

So the sweet, simple maiden rose to the highest place in the kingdom, next to the king. Recall how Joseph had been lifted from prison to palace.

In the story of Esther the scenes shift rapidly from place to place. The teacher must be exceedingly clear in her narration that the children may understand each change of scene and plot.

Sometimes it is found helpful to draw a diagram on the blackboard and to indicate in color the various places.

It may be well also to write in full view the name of each character in the order of introduction.

PEOPLE:

1. King Ahasuerus.
2. Haman.
3. Mordecai, the Jew.
4. Queen Vashti.
5. Esther, Mordecai's cousin.

DIAGRAM:

1. Country of Persia.
2. City of Shushan.
3. Garden.
4. Palace.

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5. Gate.
6. Mordecai's House.
7. Haman's House.

"In those days, while Mordecai was sitting in the king's gate, two chamberlains (or servants) of the king * * * became wroth (angry) and sought to lay their hands on King Achashverosh," (Esther II : 21.)

This means that these two men made a plot to kill the king. Mordecai overheard all that they said and he quickly let Queen Esther know about it. She in turn told the king, whose life was thus saved, and the two plotters were put to death. But Mordecai, strange to say, was not rewarded for this deed. "And it was written in the Book of Chronicles before the king." (Esther II : 23, last part.)

The king's chief adviser was a conceited, wicked man named Haman. He was so proud that when the king advanced him above the other princes, he wanted all the people in the king's gate to bow down to him. Of course, the children know that the Jews prostrate themselves only to God. So "Mordecai bent neither the knee nor prostrated himself. Then said the king's servants who were in the king's gate unto Mordecai, Why transgresseth thou the king's command?" (Esther III : 2 and 3).

Mordecai told them that he bowed down to none save the one true God of heaven and earth. He told them that he was a Jew, hence his belief.

"And when Haman saw that Mordecai bent not the knee, nor prostrated himself to him, Haman became full of fury." (Esther III : 5).

Haman was so angry because this one man refused to do him honor, that he resolved to kill him.

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But he felt that it was too small a matter to kill only Mordecai. Therefore he determined to kill all of the Jews throughout the land of Persia.

Think what a terrible revenge this was! Not only the one guilty man but his family, his friends, his people,—all to be murdered to satisfy the pride and revenge of one man. Haman could not kill them without some excuse, so he made up wicked charges against the Jews, which were untrue.

He said to the king: "There is one people scattered, yet separate, among the nations in all the provinces of thy kingdom; and their laws are different from the laws of every people, while they do not execute the laws of the king; and it is no profit for the king to tolerate them.

"If it be pleasing to the king let (a decree) be written to destroy them; and ten thousand talents of silver will I weigh out into the hands of those that have charge of the business, to bring (the same) into the king's treasuries." (Esther III: 8-9.)

Just think what a fiend this Haman was! He flattered the king by representing the goodness and justice of his laws. He trumped up charges that the Jews had different laws, and did not obey those of the king. Then as a final effort he offered the king ten thousand pieces of silver, because Haman thought the king was as greedy for wealth as was he himself.

The king, as was previously told, was weaker than he was wicked. He did not stop to inquire into the truth of Haman's charges against the Jews. He did, what many do altogether too readily. He believed what he was told. He wanted to please his favorite prince. He did not even want the silver. He was not so greedy.

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He replied to Haman that he did not want the silver, but, he said that if these people, the Jews, were as bad as Haman said they were, it would really be doing a kindness to rid the land of them.

"And the king said unto Haman, The silver is given to thee; the people also to do therewith as it seemeth good in thy eyes." (Esther III : 11).

Then a decree or law was written out, just as had been done when Vashti was deposed. It was written in every language used in the country. It was sealed with the king's seal or signet ring, and these letters were sent all over the country of Persia. The letters said that on a certain day every Jew was to be killed. (Here show the seal ring and show its uses).

"And the letters were sent by the runners unto all the king's provinces, to destroy, to kill, to exterminate all the Jews, from young to old, little ones and women, on one day; on the thirteenth day of the twelfth month, which is the month of Adar, and to plunder their property as spoil." (Esther III : 13).

Think of the danger in which Jews were placed by the vanity and wickedness of one man! But "the God of Israel sleeps not, neither does He slumber." He heard His people's cry and he raised up a deliverer to save them from the hands of their enemies.

A copy of the writing was published in every part of the country that the people might all be ready on the same day to do their horrible work. The law was also given out in Shushan, the capital of Persia.

Haman was much pleased. The Bible says: "And the king and Haman sat down to drink, but the city of Shushan was perplexed." (Esther III : 15).

RESUME

There are three distinct incidents in this lesson, or rather three distinct scenes of the story are presented.

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The scene opens in Shushan, the capital of Persia. Many years had elapsed in the history of the Jews. They had been driven from their own land, and some were living in Persia. The king, Ahasuerus, was a weak, wicked man. He was guided by his princes, whether they were right or wrong. He was too lazy to think and to investigate matters for himself. He did not really love his people, or he would have governed them more wisely.

He was rather fond of drinking, and often took too much.

On one of these drunken sprees, at the close of a great feast, he ordered his good queen, Vashti, to come and show her beauty to all the courtiers. The modest Vashti rightly refused to obey him, and at the advice of his courtiers he deposed her.

When he came to his senses he was very sorry, and very lonely, for he had really loved Vashti. The laws of the land, however, could not be repealed. So he determined to take another queen. He had the most beautiful girls in the country come before him. He chose Esther in preference to all and crowned her as queen.

We behold Esther as queen. Now Esther was a Jewess, but she did not make it known; because her cousin, Mordecai, who acted as her father, forbade her to tell any one her religion. Why?

The second scene is outside of the palace. Mordecai, fortunately, chanced to overhear a plot to kill the king. He sent word of it to officers in the palace, thus saving the king's life. But he received no reward for this act.

The third scene presents Haman before the king. Haman, the king's wicked prince, sought to destroy all the Jews, because Mordecai, the Jew, refused to

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bend the knee to him. Mordecai would bow down only to the one true God, the Maker of heaven and earth.

It meant a calamity for the Jews when the king allowed Haman to send a letter throughout the land telling the people that on a certain day, they were to kill all the Jews, young and old. But God did not permit the destruction of His people; He heard their cry and He saved them.

QUESTIONS.

1. In teaching the story of Esther, how is the point of contact made? How does the method differ from that usually used?

2. How does the character of Ahashverosh remind one of Adam? How of Reuben?

3. State briefly the troubles of Vashti, and her punishment. In your opinion was she right or wrong in disobeying the King?

4. Name some of the characteristics of the king which are shown in this lesson. Why did he punish Vashti?

5. Who was Mordecai? What post did he fill? What was his relationship to Esther?

6. Give a short account of Esther. State her chief traits and her actions at the period in which she is chosen queen.

7. Tell how you would explain to a class the real way to judge people. What part would clothes and adornments play in such judgments?

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8. Why did Mordecai tell Esther not to divulge her race? Tell of the plot to kill the king. What did Mordecai have to do with it.

9. Draw diagram showing places, and naming people who have figured in this drama as far as it has been unfolded.

10. Describe Haman's traits. Why did he dislike Mordecai? What revenge did he decide to take?

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LESSON XIV.
Esther (2)

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Lesson XIV—Esther, (2)

Special Topic—Haman's Conspiracy and Mordecai's Triumph.

Purpose of the Lesson—To show that right is greater than might.

Memory Gem—"The Lord will make the counsels of the nations come to nought." (Psalm 33 : 10).

Bible References—Book of Esther, Chaps. IV and V.

Article on "Esther" Jewish Encyclopedia.

Picture—Tissot's Mordecai's Triumph, No. 99.

Song—Suitable song of Thanksgiving from Union Hymnal or any other Jewish Hymn Book.

TEACHING THE LESSON

POINT OF CONTACT

As this lesson follows in close sequence the previous one, the point of contact is easily made by a hasty review of the facts in said lesson.

Point to the diagram, which should have been left on the blackboard, and let the children tell you what they know about the places noted. Conduct the review by asking the following questions:

Who can tell something about Persia?

What was Shushan?

By what was the palace surrounded?

Tell the names of the two men who lived in Shushan.

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State something about Mordecai.
Narrate something about Haman.
Who was the first queen mentioned in the story?
Who was the king?
Who was Esther?
How did Esther become queen?
What wicked thing did Haman wish to do?

It is suggested that the teacher should try this catechetical method in order to vary the style of making the point of contact, thus to avoid automatic or mechanical teaching. Questioning the children, as suggested above, will relieve the monotony and lead up to the desired point of this lesson.

APPLICATION

Haman was so angry because Mordecai refused to bow down to him, that he resolved to kill all the Jews. Of course, he did not know that Queen Esther belonged to the race he despised.

When Mordecai heard of the cruel plans to destroy all the Jews, he tore his clothes and put on rough, mourning garments. In olden days, the people donned coarse sackcloth and sprinkled ashes on themselves. Thus they humbled themselves and showed signs of their distress. When the king's law became known, there was fasting and weeping among the Jews, who mourned in sackcloth and ashes and prayed to God to prevent this destruction of their race.

"Then came the maidens of Esther * * * and told it her; and the queen was exceedingly terrified and she sent garments to clothe Mordecai, and to remove his sackcloth from him; but he accepted them not." (Esther IV : 4).

Mordecai continued to cry with a loud and a bitter cry, and walked near the king's gate, but he did not

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dare enter, clothed as he was. Then Esther sent out a servant to inquire of Mordecai, what was the matter, and why he refused all comfort. "And Mordecai told him all that had happened unto him, and of the fixed sum of money which Haman had promised to weigh out into the treasuries of the king, for the Jews, to destroy them."

"Also the copy of the writing of the law that had been given out in Shushan to destroy them he gave to him, to show unto Esther and to tell her (all), and to charge her that she should go in unto the king, to make supplication unto the king, and to present a request before him, for her people." (Esther IV : 7 and 8).

And the man came back and told the queen all that her uncle, Mordecai, had said.

Esther grew deeply depressed and afraid. She was torn by conflicting emotions. She loved the king. She was afraid to tell him that she was a Jewess. Yet she loved also her people. Never could she bear to see them slaughtered. And she loved Mordecai more than all. He had been both father and mother to her, when her own dear parents had died. She obeyed him in all things just the same as when she was a child. The Bible tells us, "And Esther did fulfill the order of Mordecai, equally as when she was under his guardianship." (Esther II : 20).

An important and useful lesson should be taught from this sentence. So often when a child grows up, he thinks he has become too wise to heed his parents, forgetting their larger experience as well as their years of love and self-sacrifice. He thinks: "Oh, I am grown now, I need not obey my parents any longer." The Fifth Commandment: "Honor thy father and thy mother" has no age limit. We should obey

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and honor our parents always, whether we are young or old.

That Esther was tossed by conflicting emotions is easily understood. She did not know just what to do. She sent her messengers back to Mordecai with the following words: "All the king's servants, and the people of the king's provinces, do know, that every one, whether man or woman, who should come into the king, into the inner court, who is not called, there is but one law for him, to put him to death, except the one to whom the king should hold out the golden sceptre, for he will be suffered to live; but I have not been called to come to the king, these thirty days." (Esther IV : 11).

This verse needs little explanation. Recall that the inner court was the most private room of the king. The outer court was entered first. To make this clear refer to the familiar fact that in these days most business men have a private office, and an outer office. The mayor, the governor, the president, all officials, have an outer and an inner office.

Of course much ceremony surrounded the king. To venture to enter into the inner court, without having been sent for, was a risky matter. The intruder would be put to death, unless the king raised his golden sceptre, as a sign that the king was willing or pleased to see the one who came.

Esther knew these customs. Hence she sent back the message to Mordecai. But he, nothing daunted, deemed even her life not too precious, to risk for her race. He replied: "Imagine not in thy soul to be able to escape in the king's house out of all the Jews. For if thou do indeed maintain silence at this time * * * deliverance will arise to the Jews from another place; but thou and thy father's house will

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perish; and who knoweth whether thou has not for a time like this attained to the royal dignity." (Esther IV : 14).

Mordecai felt that God had raised Esther to the throne, so that from her high position she might be able to be of use to all her race.

Then Esther sent back word to Mordecai, that she would obey him, that she would risk her life and go in to the king, saying: "If I perish, I perish."

Esther bade Mordecai tell all the Jews in Shushan to fast and to pray for her. All prayed fervently to God to spare the queen and to enable her to save them from death.

Esther dressed herself in beautiful robes, and went into the king's room, when he was sitting on the throne, and she looked so gentle and lovely, that when the king saw her he held his sceptre toward her; whereupon Esther came near and touched the top of it.

"Then said the king unto her: What wilt thou, Queen Esther? and what is thy request? If it be equal to half of the kingdom it shall still be given thee." (Esther V : 3).

Esther rejoiced. She had entered into the king's presence with fear and trembling. As the king raised his sceptre she knew that her life was safe. Because he spoke to her so kindly she felt a dawning hope that she might indeed be the deliverer of her people. But her heart still failed her to ask such a great boon. She hesitated and replied, "If it seem good unto the king, let the king and Haman come this day unto the banquet which I have prepared for him." (Esther V : 4).

Esther thought that perhaps this mark of attention would please the king and flatter Haman, thus

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singled out, as the only one to be invited to her banquet. Her invitation had the desired effect on both the men.

"Then said the king, Bring Haman quickly hither to fulfill the word of Esther. So came the king with Haman to the banquet which Esther had prepared."

After they had eaten and drunk, the king said to Esther: "What is thy petition? and it shall be granted thee: and what is thy request? Even if it be equal to half of the kingdom it shall still be done."

Esther felt now that the king really loved her and wanted to please her. But her heart failed her again and she delayed her petition. So instead of asking what she so ardently desired, she merely replied : "My petition and my request are, if I have found grace in the eyes of the king, and if it please the king to grant my petition, and to fulfill my request, that the king may come, with Haman to the banquet which I will prepare for them, and tomorrow will I do according to the word of the king."—Esther V : 7 and 8).

So the king and Haman promised to come to Esther's banquet on the next day, and Esther said she would then ask a great favor of the king.

The Bible tells us that "Haman went forth on that day joyful and with a glad heart; but when Haman saw Mordecai in the king's gate, who did not rise up or move out of the way for him then was Haman filled against Mordecai with fury." (Esther V : 9).

Haman left the banquet joyfully. He felt proud of the special honor paid him. In his mind he saw himself rising to greater and greater power, ever nearer to the throne. Who could tell—some day—he might—but he dared not think further. Just then he

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came through the gate of the king. All the servants saluted, but Mordecai neither saluted nor turned around. This enraged the haughty Haman. He again vowed to revenge himself not only against Mordecai, but on the whole Jewish race.

Haman walked to his house. He sent for his wife and for his most intimate friends. He wanted to tell them all about the banquet. He wanted to boast of his honor. He wanted to display all his wealth to them.

Enlarge upon the character of Haman—a boastful, conceited, aspiring man; blind to everything except the fulfillment of his own selfish desires, who stopped at nothing to gain his ends. Haman had surrounded himself with friends who knew how to flatter him and to pander to his evil desires. When his wife and friends had come, he recounted to them the glory of his riches, the number of his children, all the things wherein the king had made him great, and how the king had advanced him above all the other princes and the servants.

And Haman said: "Yes, Esther, the queen, did not let any one come in with the king unto the banquet that she had prepared but myself! And also for tomorrow am I invited unto her with the king." (Esther V : 11-12).

Alas for the boastful Haman! "Pride indeed cometh before a fall." He little knew that the next evening's banquet was the last he would ever eat. He little knew that before the next night he would be very much humiliated before the hated Mordecai.

It is distasteful and wrong to boast of anything. God gives us all of our blessings. True, we must work to secure riches and honor; but having obtained

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them we should be grateful to God for our success and not boast before men of them.

But, as you know, Haman was not satisfied, for he said: "Yet all this profiteth me nothing; every time that I see Mordecai, the Jew, sitting in the king's gate." (Esther V : 13).

His wife told Haman that as the king had given him permission to kill all the Jews, she would advise him to build a high gallows. "And in the morning speak unto the king that they may hang Mordecai thereon; and then go thou in with the king unto the banquet joyfully."

The thing pleased Haman. He had the gallows erected. Haman was willing and anxious to injure Mordecai. Despite all his honors he could enjoy none, while he knew Mordecai, the Jew, refused to pay him honor.

Now it happened that very night, before the second banquet, that the king could not sleep, but he ordered one of his attendants to bring him the book of the memorable events, (the chronicles) to be read to him. In this book all the chief happenings in the kingdom were recorded. This book was a manuscript like a scroll. Printing had not yet been invented.

And the servant read from the scroll how Mordecai had revealed the plot to kill Ahasuerus, and thus had saved the king's live.

When this was recalled to the king's mind he wondered what reward had been given Mordecai for his gallant deed. The king did not remember bestowing any special honor upon him. So the king asked: "What honor and distinction have been done to Mordecai for this?"

Then said the king's young men, his servants: "There has nothing been done with him."

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The neglect angered the king. He thought that if a man had saved the life of one of the princes, he would have been liberally rewarded. Hence he felt ashamed that his life was held so cheaply. And again he felt that Mordecai must surely think him ungrateful not to have given him some recompense or honor.

At this time the king said: "Who is in the court?" Now Haman was come into the outer court of the king's house, to say unto the king to hang Mordecai on the gallows which he had prepared for him.

And the king's young men said unto him: "Behold, Haman is standing in the court." And the king said: "Let him come in."

So Haman came in; and the king said unto him: "What shall be done unto the man whom the king desireth to honor?" And Haman said in his heart: "To whom would the king desire to do honor more than to myself?" (Esther VI : 4-7).

Haman's conceit is shown in this thought, and also in his answer to the king.

"Let them bring a royal apparel which the king hath worn, and a horse which the king hath ridden, and let there be placed a royal crown on his head.

"And let the apparel and the horse be given into the hand of one of the king's princes, or the most noble, that he may array the man whom the king desireth to honor, and let him cause him to ride on the horse through the streets of the city, and proclaim him: 'Thus shall be done to the man whom the king delighteth to honor.'" (Esther VI : 8 and 9.)

Haman had certainly thought out a wonderful distinction and honor. It was that which would have pleased him more than anything else. Imagine, then, Haman's disappointment, chagrin and humiliation,

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when the king said to him: "Make haste and take the apparel and the horse, as thou hast spoken, and do this to Mordecai, the Jew, that sitteth in the king's gate; leave out nothing of all thou hast spoken." (Esther VI : 10.)

Haman had to obey the king. Picture how he disliked to show this honor to the man, whom he hated,—to the man for whose murder he had entered the king's court!

The tables were being turned on him quickly. He could hardly control his voice as he went through the streets, leading the king's horse, with Mordecai seated upon it, clad in the splendor of the king's robes, while he, Haman, walked and cried out: "Thus shall be done to the man whom the king desireth to honor."

After Mordecai's triumphal ride, he returned to the king's gate, but Haman went quickly to his house, with bent head, ashamed of himself and his discomfiture.

When Haman related all this to his wife, she became very sad and told him that "if Mordecai, before whom thou hast begun to fall, be of the seed of the Jews, thou wilt not prevail against him, but thou wilt surely fall before him." (Esther VI : 13.)

This was far from being comforting to Haman. He felt very gloomy, but he had little time to think about his feelings, for while he and his wife were still talking on the matter a message from the king arrived to take Haman to the second banquet which Esther had prepared for him and the king.

RESUMÉ

This story reads almost like a fairy tale and the children will be greatly interested in it.

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They can easily picture to themselves the proud, wicked Haman; the good, pious Mordecai; the sweet, modest Esther.

Sometimes, indeed, if the teacher has told the story graphically, the children will take the characters and "act out a scene" with a little help.

For Esther's appeal to the king, a draped chair makes a throne, a blackboard pointer serves as a sceptre, and the dialogue proceeds easily.

Some of the children may be the courtiers. A resumé, conducted in this manner is little less than thrilling to the class, who love the dramatic.

Haman's determination to kill the Jews is brought about by his hatred for Mordecai, who will not bow down to him. The Jews pray only to one God: "Shema Yisroel Adonoi Elohenu Adonoi Echod."

Mordecai sends word to Esther to go to the king and plead for her race.

Esther, although afraid, obeys Mordecai, as she has always obeyed him. She risks her life for the sake of her people. She invites the king to a banquet. When the king asks her petition, she begs him to come with Haman the next day and she will make known her request.

Mordecai had never been rewarded for saving the king's life. When Ahasuerus discovered this, he asked Haman what should be done to the man whom the king wished to honor? Conceited Haman thinks: Whom should the king intend to honor but Haman? Hence Haman describes those honors he would like most—to wear the king's crown and clothes; to ride on the king's horse; and to let the whole city see his glory. When the king tells Haman that all this is to be done to Mordecai, the Jew, and that Haman must attend to the details, Haman feels outraged.

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The wife of Haman warns him that this is the beginning of the end. Instead of Haman destroying the Jews, he will fall before them.

How true her prophecy was will be told in the next lesson.

QUESTIONS

1. How would you make the point of contact between the preceding and this lesson?

2. When Mordecai heard of Haman's wicked plot, what message did he send to the queen? What did the queen suggest in her replies? What was Mordecai's answer to her replies?

3. Why did Esther obey Mordecai? What moral lesson can be drawn from both Esther's and Mordecai's actions?

4. Describe Esther's interview with the king. What was the immediate result? What was the more remote result?

5. What event marked the beginning of Haman's downfall?

6. How was Mordecai rewarded for saving the life of the king? Was it an immediate or a remote reward?

7. What did Haman's wife prophesy?

8. Give your impression of the incidents in this lesson. How will they affect children?

9. For what is the story of Esther adapted? How and why?

10. What lesson may be taught from Mordecai's belief in God; and Haman's vanity and hatred?

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Lesson XV
Queen Esther (3)

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Lesson XV—Queen Esther, (*3*)

Special Topic—The Reasons for Celebrating Purim.

Aim of the Lesson—To show God's constant care extended to the Jews.

Memory Gem—"Be strong and of good courage, for the Lord Thy God is with thee." (Joshua I : 7.)

Bible References—Book of Esther. Chaps. VII-X.

Books—Rosenau's "Jewish Ceremonial Institutions and Customs."

Songs—Review.

Picture—Tissot, 104: "Esther Feasts with the King."

TEACHING THE LESSON

POINT OF CONTACT

Whenever a lesson is the continuation of a story which was begun in a previous lesson, the point of contact is easily made by a review of the incidents already narrated.

This may be done in several ways:

The teacher may again tell the story and continue with the new work.

He may question the children on the previous part of the narrative.

He may request several children in turn to tell what they remember of the lesson of the previous week. By having other children supply omissions

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made, a good review will be effected, not to mention that all the children will get a chance to take part in the work.

For this particular lesson be sure that the pupils remember that Esther was a poor orphan girl and had lived with and been reared by her uncle, Mordecai. Recall the wonderful way in which she became queen. Tell briefly of Haman, the wicked counsellor, and Mordecai, the good Jew.

Haman wished to destroy all the Jews, and brought false accusations and charges against them.

Mordecai urges Esther to try to save her people. The brave girl goes to the king. Her timidity will not allow her to make her request at once. She only begs the king to come with Haman to a banquet. She cannot summon up courage, at this feast, but tells the king that "tomorrow" she will make her request known to the king. Meanwhile Haman is outraged by having to show Mordecai great honors which he had hoped to have conferred on himself. Matters are in this involved state when the last scenes are enacted in this wonderful drama.

PRESENTATION

Haman's wife had said to him: "If Mordecai, before whom thou hast begun to fall, be of the seed of the Jews, thou wilt not prevail against him, but wilt surely fall before him."

Haman hardly had time enough to reply to her, for the messengers came to take him to the second banquet given by the queen just for the two, the king and himself. Haman cannot help feeling flattered at this mark of distinction, namely, to be chosen the sole one of all the king's advisers to go with the king to the banquet of the queen. So despite his anger against

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Mordecai, he goes away in good spirits, not dreaming that the queen has a special reason for singling him out.

"And the king came with Haman to drink with Esther, the queen." (Esther VII: 1.)

"And the king said unto Esther also on the second day at the banquet of wine: "What is thy petition, Queen Esther, and it shall be granted thee; and what is they request? Even it if be equal to half the kingdom, it shall be done."

Ah, the king little knew that the queen cared naught for money, jewels or land. None of these could bring her happiness when the life of her dear uncle, Mordecai, the life of every Jew in the land, and her own life were all in danger.

But the king's kindness and generosity gave her courage and emboldened her to make her request.

She replied: "If I have found grace in thy eyes, O king! and if it be pleasing unto the king, let my life be given at my petition and my people at my request."

And the king was greatly astonished at her reply, but not knowing that she was a Jewess, he did not understand the meaning of what she said. He grew angry that any one should dare to think of killing his lovely, sweet, gentle queen.

He said to Esther: "Who is this, and where is he, whose heart has emboldened him to do so?"

You can imagine that Haman felt more than uncomfortable during this conversation between the king and queen. He began to suspect that Esther must be some relation of the hated Jew, Mordecai, yet he was not quite sure until Esther stood up, and pointing to him said slowly and impressively: "Our adversary and inimical man is this wicked Haman." Then became

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Haman terrified before the king and the queen." (Esther VII : 6.)

Then Haman knew why he had been invited to the feasts. He threw himself in terror to the ground and begged the queen to save him from the just anger of the king.

The king would grant no mercy to this wicked man, and when one of his servants told him that Haman had built a gallows, intending to hang Mordecai upon it, the king gave the command that Haman himself be hanged upon that very gallows.

"So they hanged Haman on the gallows which he had prepared for Mordecai, and the fury of the king was appeased."

Mordecai's substantial reward follows: "On that day did King Ahasuerus give the house of Haman, the adversary of the Jews, unto Esther the queen; and Mordecai came before the king; for Esther had told him what he was unto her."

Imagine the surprise of the king to learn that she was a Jewess and had been an orphan girl brought up by her uncle, Mordecai. He knew Mordecai was a good man. He remembered how his own life had been saved by Mordecai's watchfulness. When the king thought of the reward Mordecai had received, the king felt angry at himself. Then he remembered that it was Haman who had suggested the triumphal ride as a reward. The king saw through the scheme that Haman thought the reward was intended for himself. The monarch, who was more weak than wicked, now regretted deeply that he had granted Haman's request to allow the Jews to be killed. Was not Esther, his own beloved queen, a Jewess and was not his protector, Mordecai, a Jew! He began to sus-

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pect that Haman's charges against the despised race were untrue. Hence when Mordecai appeared before him "the king took off his signet-ring, which he had taken away from Haman, and gave it to Mordecai. Esther, moreover, appointed Mordecai over the house of Haman.

But Esther was not yet satisfied. Her own life was safe, as was the life of Mordecai, but what of the lives of her people—the Jews? Their lives were still in danger. She therefore resolved to go again unto the king and once more to present her petition.

"And the king held out towards Esther the golden sceptre."

This, as the pupils will remember, was a mark of the king's favor. Esther thus knew that the king would listen to her words and grant her request. She begged the king to repeal or to take back the evil, cruel edict that Haman had devised or planned against the Jews.

"And she said: 'If it be pleasing to the king, and if I have found grace before him, and the thing appears proper before the king, and it be pleasing in his eyes, let it be written to recall the letter, the device of Haman, which he hath written to exterminate the Jews, who are in all the provinces of the king.

" 'For how can I endure to look on the evil that is to befall my people? And how could I endure to look upon the extermination of my kindred?' "

Explain the unselfishness of Esther in again braving the king's displeasure. She and Mordecai were safe, but she could not be happy unless she could save *all* the Jews. Notice how timid and bashful Esther was. She was twice afraid to make her request known; but she finally banished her own fear and be-

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came truly brave for the love of others. This is true unselfishness.

The king then said to Esther and Mordecai that Haman had been punished by death for trying to kill the Jews. "But," he said, "write yourselves concerning the Jews, as it may be good in your eyes, in the king's name and seal it with the king's signet-ring; for a writing which is written with the king's signet-ring cannot be recalled."

Then the scribes, or men who wrote (for all people could not write in those days), were called in, and they wrote just as Mordecai told them. He told them that the king had ordered the Jews to defend themselves against their enemies and to fight for their lives and to protect their families. This order was sent all over the country by swift messengers on horseback, and on mules, and on camels, and on young dromedaries. Slow modes of sending messages, indeed, compared to our present swift methods!

The messengers went all over the country with the writing, and the law was given out in Shushan, in which city lived Esther and Mordecai.

"And Mordecai went out from the presence of the king in a royal apparel of blue and white, and with a great crown of gold, and with a cloak of fine linen and purple; and the city of Shushan was glad and joyful.

"For the Jews there was light, with joy and gladness, and honor."

In every place where the command was received the days of sorrow were made days of joy; and the fast was turned into a feast.

For when the people read the decree they were glad to cease fighting the Jews, for they had no

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special grievance against them, for "the dread of the Jews had fallen upon them."

Mordecai's fame spread over the country, and other Jews were raised to places of honor. Thus, we see that uprightness and loyalty, coupled with trust in God, are sure of their reward. Here we see how one good, brave, loyal Jew can, by his loyalty and character, elevate his people.

And Mordecai sent word that, in thankfulness, all the Jews should make a feast day, and that year after year they must celebrate the day as one of joy and of sending gifts to one another, but more especially to the poor and needy.

The name of this great day of feasting and rejoicing and of sending gifts is *Purim.*

Ever since the days of Mordecai and Esther, who lived hundreds and hundreds of years ago, the Jews in every land have observed and celebrated the joyful feast of Purim.

It is observed even in this day by the reading of the Book of Esther from a parchment scroll in the synagogue; by reflections on Esther's and Mordecai's characters; by expressions of thanksgiving to God for His unfailing protection of the Jews; by giving gifts to relatives and friends; by sending presents to those who are not blessed as we are, and by various entertainments reflecting the joyous Purim spirit. The teacher should see to the practical application of these injunctions by having the pupils contribute money or gifts, to be sent or taken to the sick and needy; also by doing something to make each other and their parents and friends happy.

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RESUME

"God helps those who help themselves." We must be brave in spite of danger. We must forget ourselves and try to help others.

Mordecai's courage in refusing to violate a religious custom at first appears to cause much trouble, but his persistency and courage, united with Esther's bravery, eventually saved his people from death.

Haman's downfall was directly due to his false pride, injustice and wickedness.

Purim is celebrated in memory of the rescue of the Jews by the good Queen Esther, who by her sweetness, nobility and courage succeeded in having the king revoke the promise Haman had trapped him into making.

In celebrating with our families, we must not forget the poor amidst our rejoicing. The Bible particularly tells us that we must send gifts to the needy, in order that they, too, may rejoice on the happy holiday of Purim.

QUESTIONS

1. Suggest your own means as to how you would make the point of contact with the previous lesson.

2. Did Esther make her petition at the first feast? Quote reason for your reply.

3. How did Haman feel at being the only guest at both banquets?

4. Did Esther want to honor Haman? Why did she single him out and invite him?

5. What did the king demand of Esther at the second banquet?

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6. Tell her reply. Tell several measures the king took to reverse his wrong decision in reference to the Jews.

7. What became of Haman? What happened to Mordecai?

8. What holiday is observed to celebrate all these deeds of Esther? Of Mordecai? Tell how it is celebrated.

9 and 10. Write out a *short* resumé of this lesson, stating briefly and in chronological succession the most important events.

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Lesson XVI
Teaching Prayers and Psalms

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Lesson XVI—Teaching Prayers and Psalms

A—TEACHING OF PRAYERS

Every child should be taught to pray. A child should be taught to pray before he is of the age to attend the Religious Schools.

It should be the mother's sacred task to teach the baby lips night and morning to utter words of praise to the great God above.

At first this may seem like mere lip service, but even a little tot realizes from the solemnity of the sound, his posture, folded hands, closed eyes and bowed head that the prayer is something holy addressed to the Source of Life, the Giver of all blessings.

If the parent has not performed his duty before the child enters the Religious School, the teacher, who stands *in loco parentis,* must instil into the child the spirit of reverence and train the child in the habit of prayer.

Early in the term the teacher should ask how many children say their prayers at night and in the morning. Let some of the children recite their prayers, be they in Hebrew, English, German or any other language.

Ask the children why we pray. Try to get the answer that we pray to God at night to thank Him for taking care of us during the day and to ask Him to continue to watch over us at night while we sleep.

In the morning we offer a prayer of thankfulness for God's care over us during the night, and we ask His help in doing the right and in being good and kind during the day.

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A little boy once awoke at night and began to cry.

His mother bent over him anxiously and said: "What is the matter, dear? Are you ill?" "No," he replied, "but I think I forgot to say my prayers." The little prayer, he said, always made him feel better.

Thus it should be with all of our prayers. They should make *us* feel stronger and better.

The child accepts the duty of prayer naturally and without question. It is unwise and unnecessary at this period to raise any question in reference to it. The teacher will find the whole subject treated in the course on "The New Education in Religion."

God does not need our prayers. Prayer is a need of our being. It reacts on us and makes us feel purer, happier and better.

In time of danger, trouble or sorrow prayer comforts us. In times of joy and gladness our prayers of gratitude to God make us feel glad and satisfy the inner demand of our nature. While prayer fills our hearts with trust in time of need, it also puts into our souls new courage to face difficulties; new patience to bear our trials, and new strength in moments of weakness. It calls forth praise from our lips when we realize our every blessing.

Sometimes, on occasions of national rejoicing and amid national calamities, the whole nation assembles for prayer. Jews and non-Jews in unison thank God for blessings and beseech Him for protection.

Every year on Thanksgiving Day the people of the whole nation gather, by proclamation of the president, to give thanks to God for the bounties of nature and the blessings of prosperity. With their prayers of gratitude they couple hymns of thanksgiving.

Prayer, as an expression of trust, is native with man. Our earliest forefathers could not resist pouring

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forth their hearts' desires and feelings. The Bible is full of prayers. We read, respectively, of Noah, Abraham, Isaac and Jacob praying to God.

Every one of us has much for which to be thankful. Every one should therefore not fail to offer a little prayer to God every night and morning.

Let the children open their book. (Prayers for Home and School, Ella Jacobs, Philadelphia, Pa.) Read to them or have them read with you the little night prayer, "Now the day is over and the quiet night has come," etc. Ask how many would like to learn a little prayer and say it every night before retiring.

Although the thought of the prayer may be very simple and easy to comprehend, be sure the children understand the meaning of it.

For example, in the first prayer quoted God is petitioned to watch over us during the night. Then forgiveness is asked for every wrongdoing; and help is sought to make us better during the coming day. Illustrate each point if possible.

Teach the morning prayer in the same manner. Ask the children from time to time whether they have said their daily prayers. Accustom them to the habit of praying, and assure them that it will be a help and a comfort to them throughout life.

A special prayer should be taught for the Sabbath Day. Teach the prayer for opening and closing the school, sentence by sentence, without the book.

In order to have the children concentrate their attention on the act of praying, have them stand erect, close their eyes and keep their hands folded or at their sides.

A correct, respectful and devout position is important. The teacher should begin by saying the first

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sentence: "We meet again in gladness here." Let the class repeat this. Then the teacher should say the next sentence, and the class should repeat it. When, as will be the case, in a few weeks, the children will have learned the entire prayer, the teacher and pupils can say the prayer together.

Teach them to know the first sentence of the Shema, although they may not yet understand Hebrew.

Tell them that Jews all over the world say these words. It is our Confession of Faith. It is a bond, a connecting link, which binds Jews of all lands. The children are usually pleased to learn the Hebrew, because many of them have heard parents and grandparents say the Shema.

Teach the closing prayer in like manner. The teacher should let nothing interfere with the reverential manner of saying the prayers in concert every week.

B—TEACHING OF PSALMS

In the Primary Class very few Psalms can be taught. In fact, one during each of the two years will be found sufficient. Take the opportunity before teaching the actual words of the Psalm to tell the children something about the Psalms in general.

Take up your Bible and tell them that the Psalms are found in it, just as are the various stories of Adam and Eve, Cain and Abel, Moses, Esther, etc. Impress the fact that the Commandments are also found in the Bible.

Explain to them that the Psalms, which are really songs, or hymns of praise and thanksgiving to God, are known as "The Psalms of David." Tell them just a little about the life of David, the shepherd king, even though David did not write the whole Psalter.

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Tell them about David in this wise:

David was a caretaker of sheep, and often, when he was alone in the open with his flock, he would think of God and compose little songs to sing to Him. David played on the harp. He thought of God as a Great Shepherd, and the thought made him happy. Most of David's Psalms are happy ones. In a wonderful way, all about which the children will learn later on, David became a king. He still played on his harp. He stilled composed songs, or Psalms. But a king is not always as happy as a shepherd. David's later life was full of troubles and worries and anxieties. Some of his Psalms became very sad songs, indeed.

As an example of the Psalms best adapted for the instruction of little children, one of the gems of the collection selected is Psalm XXIII. It is one of the simplest, most easily understood and best known. Its sentiment is in true accord with the tender child nature. Try to secure a picture of a shepherd and his sheep. Show his crook or a picture of one. Tell the children how carefully a shepherd must watch the baby lambs in his flock. He must lead them by streams of slow-running waters to slake their thirst. Fiercely rushing waters would frighten them.

The shepherds must constantly guard them from harm and move on from place to place to find tender grass and green pasture for his sheep. Our shepherd is God. He watches over us all, as carefully as does the shepherd over all of his sheep. He sees that no harm shall come to even the least among us.

"The Lord is my Shepherd, I shall not want."

Explain each verse to the children. The symbolism is easily comprehended and enjoyed by them. In the latter part of the Psalm there is found the phrase:

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"Thou anointest my head with oil." Tell them of the custom in olden times of pouring oil on the head of the King when he was crowned.

THE WORLD IS GOD'S HOUSE. "Dwelling in the house of the Lord forever" means keeping God's laws, obeying His Commandments, so that we may always be fit to dwell in God's Holy Sanctuary.

It is well to teach also Psalm C. It, too, is appropriate. "We are His people, and the sheep of His pasture."

Shepherds were so common in Bible times that we find many allusions to them.

"Serve the Lord with gladness, come before His presence with singing."

This paragraph shows the joy of serving God. We should be glad—as some people say: "Just singing for joy."

The everlasting attributes of God are taught in the last paragraph:

"For the Lord is good, His mercy is everlasting; and His truth endureth to all generations."

By carefully teaching these two Psalms, the children will be enabled easily to understand and memorize other Psalms as they pass on to higher grades of the School.

QUESTIONS

1. Why should a child be taught to pray? When? Who should be his first teacher?

2. What part should the Religious School teacher take in this work? Illustrate.

3. What prayers should a child first learn?

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4. Who is chiefly benefited by prayers? Explain your answer.

5. Explain how to teach a prayer for the opening of School.

6. Who is said to have written the Book of Psalms?

7. How many Psalms would you teach in a two years' Primary Course? Why?

8. What kind of Psalms will interest young children most? Adults?

9. How can you illustrate the pastoral Psalms?

10. In teaching Psalms, would you permit any deviation from the exact words of the text? Give the reasons for your reply.

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Lesson XVII
Teaching the Ten Commandments

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Lesson XVII—Teaching the Ten Commandments

Before beginning the actual teaching of the Commandments the teacher should tell the pupils something about them. Let him describe briefly how the Commandments were given to our sires at Mt. Sinai. Tell of their supreme importance and everlasting, binding character on all people—young and old. Suggestions for a fuller statement are given in this lesson. Explain that years and years ago there were very few laws, or commandments. "Might was right" in those days of uncivilized, uneducated people. When a tribe, or people, wanted the land of others, it would rush upon the desired ground, plunder or kill the people and simply steal the land and use it for its own purposes. If a man envied the horse of another, he would resolve to get it. He would go by stealth, kill the rider and take the horse for his own.

Of course, in these days among civilized people, such action would not be tolerated. The laws of all countries punish theft and murder.

The Jews had such laws long before the various nations and countries had adopted them. Many years ago God gave to the Jews the Ten Great Words, or Great Commandments. They were so wonderful that all civilized nations and countries have adopted them. They are as important today as when they were first given years ago from Mt. Sinai. They are part of the rules of our government. The laws of the land punish any violations of these Commandments.

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The children may be asked if they know what is meant by a commandment, or rule. Nearly all will know that a command is something they are told that they must do, or something that they must not do.

For adults, all commands are divided into two classes—positive and negative ones. Young children will not recognize these distinctions. Ask them to tell some command of their parents. The mother may say: "Come to dinner!" "Study your lessons!" "Go to bed!" These would be positive commands, although the child will not recognize such wording. It is something the child must do. The mother may say, "Do not go near the open window!" "Do not play in the middle of the street!" "Do not read out loud!" These are negative commands. It is something the child must refrain from doing.

There are hundreds of things the child must do and hundreds he must not do. They are far too many to be written down. Common sense must, to a great extent, guide man in all cases.

Ask the children to tell you some positive commands, some things they must do. Probable answers would be: "Go to school in time." "Study my lessons." "Obey my teachers."

Then ask them to tell you some things they are commanded not to do. These might naturally be: "Do not be late at school." "Do not disobey your teachers." "Do not forget or neglect to study the lessons."

These are explicit commands often given. But there are many other implied ones. You need not say to a child: "Do not put your fingers on the hot stove." He knows perfectly well the natural consequences. Burning his hand would follow the act. Even a young child knows he must not jump out of the window. He does not have to be told. God could tell us all the

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things we must do and all the things which we must refrain from doing.

The Commandments in full are too difficult and too long to teach little children, so in the primary classes the teacher is advised to use the abbreviated form of the Commandments, which is found in "Prayers for Home and School," by Ella Jacobs, Philadelphia, Pa.

Many years ago the Children of Israel were slaves in the land of Egypt. (Further details of this story are given in the lesson on the Passover. See Course III.)

It is unnecessary to go into details at this time. Merely state the fact. After the people had suffered for years and years, God set them free, and Moses was their leader. The people of Israel had been under King Pharaoh's rule, and had to obey the laws of the land of Egypt. Many of these laws were unfair, unjust and cruel.

When the Israelites were a free people God said He would give them a new set of laws, or commandments, which they must obey, and for this purpose he told Moses to separate himself from the people and to come up to the top of a high mountain, Mt. Sinai, there to be given the Commandments. Moses obeyed God and went up to Mt. Sinai. The Commandments were written on two tablets of stone. The teacher can procure a picture of the giving of the law, showing Moses holding the tablets. This may make the matter more concrete to the children. "And He gave unto Moses, when he had finished speaking with him upon Mt. Sinai, the two tables of the testimony; tables of stone, inscribed with the finger of God." (Exodus XXXI : 18.)

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The full text of the Commandments is found in Exodus XX : 1-15, also in Deuteronomy V : 6-15. With this explanation the children will be ready to hear the words of the Commandments.

The First Commandment says: "I am the Lord, thy God, who hath brought thee out of the land of slavery."

This is not really a commandment—i. e., something to do or not to do. It is merely a restatement, to remember what God did for the Israelites when they were slaves. It implies, though it does not express, the command which makes it our duty to believe in one God, Who is Guide and Ruler. Explain that years and years ago the Israelites were held as slaves by the cruel king of Egypt, and God set this people free. If the children have studied the life of Moses, the teacher can explain in greater detail.

The Second Commandment says: "Thou shalt have no other Gods but me."

The children will remember that in olden times the people prayed to idols, false gods; gods who had no power to make the sun shine, or the clouds to gather and the rain and snow to fall; gods who could not even move or speak. Later on people prayed to the great forces in nature, which they thought had power; the sun, fire, the wind. But we know that each of these forces is under the will and command of God, the great Creator of all. There are people today of other religions who pray to other gods. The children come into contact with so many Christians that the teacher may be asked about the doctrine of the Trinity. He must use great tact to present properly the idea of the Trinity. Unless the teacher is well informed on the subject, let him, rather, refrain from treating it. But make the pupils recognize and realize

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that the supposed "Divinity of Christ" is utterly contrary to Jewish belief, which proclaims the one God. It is incomprehensible how a god can be born and suffer human ailments and death. But take care to teach respect for all religion. Never argue. Religion is at first an accident of birth. It therefore discountenances all discussion at this period of the pupil's development.

But be firm and frown down any attempt of Jewish children to participate in non-Jewish ceremonies, as, for example, Christmas and Easter festivities at school. Jews cannot participate in these, believing as they do that it is impossible for a god to have a birthday or to die and rise after death. *Our* God is one, without beginning and without end. To Him only must we pray. Be emphatic and leave no doubts in the children's minds as to the absolute Divinity of the great Jehovah.

Quote the Shema: "Hear, oh Israel, the Lord our God, the Lord is *one.*" We must not pray to any God but the One and only One Who has always existed, and always will exist, for ever and ever.

The Third Commandment tells us: "Thou shalt not take God's name in vain."

Explain the meaning of taking His name in vain. It is good and right and proper to use the "Holy Name" in the daily prayers, in the service at synagogue, in the lessons in the Religious School and in every earnest and devout act in life. We may use God's name in the little songs and hymns we sing to God. But it is a dreadful wrong to speak the Great Name lightly and without reverence. Children and adults in their daily talk sometimes thoughtlessly and frivolously say, "Oh, Lord!" "Oh, God!" This is a

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bad habit—a wrong, for it is sure to lead to what is still worse: to cursing and swearing. Sometimes a driver is angry with his horses. He beats them and uses oaths too vulgar to repeat. God is so holy that even His name is holy, and must only be used by us in reverence and awe, at the proper time and proper place.

The remaining Commandments of the Decalogue will be found treated in the next lesson.

QUESTIONS

1. Before teaching the text of the Commandments, what introduction should the teacher make?

2. What kinds of Commandments are there? Illustrate each.

3. Is it practical to formulate a command for every action in life? Why?

4. What is the difference between laws created by a legislature and those framed in the Ten Commandments?

5. Are only the Jews subject to the Ten Commandments? Why not?

6. Are the Commandments in their original form suitable for teaching little children? Explain your answer.

7. Explain in your own words the meaning of the First Commandment.

8. What practices are denounced in the Second Commandment? Tell a Bible Verse that contains the same prohibition as the Second Commandment.

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9. Give instances of the violation of the Third Commandment taken from your own experience or observation.

10. Which Commandments refer to motives underlying conduct?

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Lesson XVIII
The Commandments (IV-X)

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Lesson XVIII—The Commandments (IV to X.)

The Fourth Commandment is a very important one. On it and the Second Commandment are based the leading principles of Judaism. The unity of God and the sacredness of the seventh day, the Sabbath, are among the fundamentals of our faith. They differentiate Judaism from the faiths which permit the worship of other gods and the deification of men and sanction the observance of the Sabbath on some other than the seventh day of the week.

"Remember the Sabbath Day to keep it holy." The teacher should read the entire Commandment, in order to help the children understand it thoroughly, although they should be expected to memorize only the first part.

Notice that in the part which says "Six days shalt thou labor and do all thy work" the command to work is as emphatic as the command to rest. Idleness is a sin. Industry and activity are of great value personally, not to mention that fruits of our labor benefit all mankind.

"Remember the Sabbath Day." Why? "To keep it holy." Opinions differ greatly as to what we may do and must not do on the Sabbath Day, the day of rest. To some people rest means ceasing from all exertion, physical or mental. To others it means a change of employment. But to all it must mean a difference between the weekdays and the Sabbath. What is work for one is rest for another, and vice versa. If a man has done hard physical work, then it rests him

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to relax his body and use his mind to read or study. On the other hand, after great mental strain, physical work is rest. Illustrate from the experiences of children. Therefore, to keep the day holy we must refrain from our ordinary occupations. We must on that day more particularly turn our thoughts to God. We should go to the synagogue, in order to join with others in praising God. We should try to do some good deed, some little act of kindness or charity.

A little child with a happy, cheerful face, a word or deed of kindness, helps to observe the Sabbath. Is it right to sew, to shop, to go to the theatre, to dancing school? All these questions will come up, and the teacher will have to answer them tactfully and truthfully. Tell about the rabbinical injunction: "Build a fence about the Law." Such prohibitions as those cited are the "fences" to protect the holiness and rest of the Sabbath Day.

Explain the meaning of *Holy*.

The economic condition of our business life makes the duty of answering the children very difficult when they say: "My father works on Sabbath." The teacher cannot tell a child that his father does wrong to go to his place of business. The teacher should speak in regret, but not in harsh criticism, of the violations of the Sabbath and express the hope that some day soon conditions will be better for observing the holy day; and dwelling strongly on the spirit of sacrifice for the sake of our principles. Each one can make some sacrifice for the Sabbath, which has been so great a boon to all.

The Fifth Commandment, "Honor thy father and thy mother," is a basic one to be impressed on children. "Honor," "respect," "obey!" These words seem to have lost much of their significance and force with

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American-born children in this twentieth century. Recall how Noah and Abraham obeyed God implicitly. Remember how Isaac and Jacob obeyed their respective fathers.

Parents care for their children in health and sickness. Be they rich or poor, parents love them. Children, in turn, should love, honor and cherish parents and do all in their power to reciprocate all the devotion shown them.

Call attention to the fact that teachers stand "in loco parentis" to the child when he is in school and should receive the same respect as the parents. Not only teachers, but also tutors, nurses and other persons who are charged with the responsibility of caring for the young should be obeyed.

Unhappily, many children look with disdain on their parents and think them odd and old fashioned. This is especially true of American children of foreign parents.

Teach the children the grossness of such ingratitude. No parent is too queer or odd to be respected. Ask the children to remember that some day they also may be old fashioned. They may have children, and would realize keenly and bitterly the sadness of similar treatment.

The Sixth Commandment says: "Thou shalt not kill." God has given us life, and He is the only one Who has the right to take that life away.

Older children will probably want to discuss the question of "capital punishment," but this subject should have no place in the primary classes.

Disabuse the children's mind of the thought that this Commandment refers to killing animals which the Creator has designed to serve us for food and whose skins are used for protection and clothing. Man

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is superior to all other animals. Animals are created for his use and comfort. Jealousy often leads to theft and murder. The teacher may cite the familiar story of Cain killing Abel. However, do not lay much stress on murder. It is too horrible. The sweet innocence of young children should not be dispelled by the knowledge of the worst crimes.

The Seventh Commandment is changed to read: "Thou shalt not have any thoughts which are not pure."

With little children it is enough to tell them that they must have good, refined, pure thoughts, so that all of their actions shall be pure, modest and refined.

This question was dealt with in Lesson XVII, Course I, to which the teacher is referred for further details.

The Eighth Commandment, "Thou shalt not steal," is a very necessary one, to be carefully explained and taught to the little ones.

Many children pass through a stage of dishonesty. This mental or moral weakness seems as natural as a physical weakness and illness—for example, chickenpox or measles.

Not all are attacked, but many are. Parents must not be unnecessarily worried or shocked at children's dishonesty at this period. But, with the help of the teacher, parents should try to cure the errors which come from the weakness and in the face of temptation or an untrained will. Books, pencils and, more often, food are exceedingly attractive to the children; and they easily fall into temptation and take another's property.

Coveting, wishing and longing for what does not belong to him grows into a strong desire to possess

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these things and lead many a child, yes, many an adult, to steal.

Emphasize the sacredness of personal rights and personal property.

Children should be taught that to be unruly in school is dishonest, also. By such conduct they waste or steal the time of the teacher and of the class. By wasting their own time they are dishonest also to themselves.

The Ninth Commandment: "Thou shalt not speak evil about any one," or "Thou shalt not tell evil tales against thy neighbor."

Explain that "neighbor" does not refer merely to a person living next door to one's home, but to any acquaintance or friend; in fact, to any other person.

This Commandment is very often violated by the young, more in a spirit of thoughtlessness than with any intent of wrongdoing or evil. Children must be taught at an early age that "telling tales" on each other is an unkind habit which often leads to a serious fault.

A person often says something ill against another. This is repeated, exaggerated and enlarged until the tale becomes actually libelous. The one who originated the report may not in the course of time even recognize that it is his story; the story may have grown so and have become distorted. Gossip and idle talk may lead to similar results. Teach the children that if they cannot say kind and pleasant things of another, not to talk about the matter at all.

Let them memorize this helpful rhyme:

"If wisdom's ways you wisely seek,
Five things observe with care:
Of whom you speak,
To whom you speak,
And why, and when, and where."

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The Tenth and last Commandment, in abbreviated form, reads: "Thou shalt not covet."

Explain, first, that the word "covet" means to wish earnestly for something which you do not possess. Children should early learn how to be contented with what is their own and not look with envy on the toys and clothes of their little friends. Envy and discontent are the roots of much of the evil and unhappiness in this world. Coveting leads to theft, and often even to murder. A man may covet the money of another. He makes himself and perhaps his family unhappy. He finally decides to rob or steal his neighbor's money. He may be caught in the act, and in defence he may shoot some one in order to escape detection.

Envy and jealousy made Cain angry with Abel. He tried to quarrel with his brother, and finally killed him; so that by this act Cain was driven from home, a wanderer over the earth. His parents practically lost both their sons by his dreadful crime.

Contentment with our lot, be we rich or poor, is the great lesson to be learned by all, young and old. Show the children that violation of the Tenth Commandment may make one break many others—the eighth, the sixth, the fifth.

Of course, all the Commandments are not to be taught in one year. During the first year of a child's life in a Religious School four Commandments could be taught. These would not come in numerical order, but the simplest ones, those which concern the child most, should be taught first.

Therefore, teach first the Fifth Commandment; then the eighth; next the tenth, and then the fourth. These are the most easily understood and have the greatest bearing on the child's life.

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In the second year's course take up the Commandments in their proper order, following the suggestions which have been made in this lesson. This implies a review of the four already taught and instruction in the remaining six. Whenever possible, illustrate by narrative, previously learned from the Bible, from incidents in the child's life, or from secular stories with which the pupil is familiar.

QUESTIONS

1. Why is the Fourth Commandment very important? Explain.

2. What two Commandments are actually involved in it? Which do you think is of greater importance?

3. Why should Jews observe the Seventh Day Sabbath? When is the Sabbath first referred to in the Scriptures?

4. Why do Christians observe the first day? Do you know any other day observed as Sabbath by a religious denomination?

5. Relate some instance of the violation of the spirit of the Fifth Commandment. Cite some Bible verses which emphasize honor to our parents.

6. Who else should be obeyed by children besides their parents? Why?

7. How would you teach and explain the Seventh Commandment to little children? In what way would this differ from the instruction to older pupils?

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8. Contrast the Sixth and Eighth Commandments.

9. Illustrate your method of teaching the Ninth Commandment.

10. What is meant by coveting? What other Commandments are often violated as a consequence of breaking this Commandment?

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